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The Mysterie OF RHETORIQUE *UNVEIL'D*,

Wherein above 130 *The TROPES and FIGURES* are severally derived from the *Greek* into *English*; together with lively Definitions and Variety

Of { *Latin*, *English*, *Scriptural*, } Examples,

Pertinent to each of them apart.

Conducing very much to the right understanding of the Sense of the Letter of the Scripture, (the want whereof occasions many dangerous Errors this day)

Eminently delightful and profitable for young Scholars; and others of all sorts, enabling them to discern and imitate the Elegancy in any Author they read, &c

By *JOHN SMITH*, Gent.

Ut hominis decus est ingenium:
Sic ingenii lumen est Eloquentia. Cic.

London, Printed by *E. Cotes* for *George Eversden* at the *Mayden-head* in St. *Pauls-Church-yard*, 1665.

To the Right Worſhipful,

Sir *Martin Noell*, Knight.

Honoured Sir,

THE *good Affection you bear unto all kinds of polite Literature, accompanied with your genuine Inclination thereunto, and in particular to* Elocution, *together with thoſe manifold Obligements which your Noble Self, and Worthy Stock* (viz. *Mr.* Edward Noell, *and* James Noell *of* Tottenham *in the County of* Middleſex Eſq.) *have accumulated upon me, doe incite and encourage me to employ that breath which I would have ſpent in Expreſſions of Gratitude and Obſervance, to beg your Worſhip to increaſe the Cauſes of it, and doe thereupon beſeech you to accept the tender of my Duty in this ſmall Preſent, to grant that your Protection, and the Author your Pardon, with favourable Permiſſion to ſtyle himſelf*

Your Worſhips faithful

Humble Servitour,

JOHN SMITH.

The Author to the Reader.

Courteous Reader,

WEre it absolutely necessary for him that would write of Eloquence to be perfectly eloquent, I would easily confesse myself too rash in this enterprise: But having seen often those treat knowingly of painting that never held Pencil, and *Cicero* remarking that *Aratus*, by the common consent of learned men, wrote excellently of the Heavens and Stars, though he was no noted Astronomer; I'm encourag'd to say, why then may not I too discourse of Eloquence without being an Oratour? *Galen*, that great Master of Physick, who wrote so learnedly of every part of that Science, was little seen in the Practick; Nor are those that discourse best of the embattailing Armies, and differencing Military functions, alwayes the best Warriers, or the

most daring. The like may happen in this Subject, that he, who is able to set down the rules and laws which ought to be observed in speech or style, may notwithstanding find himself defective in the application; and so may be said to give that to others, which he hath not himself: But this Treatise indeed may not so properly be termed a Direction to the Art of Rhetorique, as a Key to unlock and lay open those abstruse difficulties which the Tropes and Figures have hitherto, not only been masked with, but lock'd up under; I mean from such at least, as are altogether unacquainted with the *Greek* tongue, and have not directed their studies to that subject.

Object. But it may be you will say, there were several books extant before, that much illustrate the Tropes and Figures of Rhetorique.

Answ. It is very true, that many learned Worthies have done exceeding well herein; yet to use the expression of one of them: That a child upon a Gyant shoulders can see further then the Gyant: So I, having the help of

their

their labours, and of other Books, have by Divine assistance (without ostentation be it mentioned) used a more distinct and easie method throughout the whole current of my Discourse, then any other upon this Subject yet extant; whereby matters of high and excellent sublimity are bowed down to the weakest capacities.

I render the English of each Trope and Figure, & likewise the *English* of the words, from whence they are derived, whether from the Greek or Latin, then a brief definition and lively character and representation of each Trope and Figure, then choyse Latin and * English Examples pertinent to each of them, as also a brief and plain explanation of the terms used in Rhetorique, with an Alphabetical Table for the ready finding each of the Tropes and Figures.

* The English Examples are most of them streams from Sir *Phillip Sidnyes* fountain.

Lastly, For that the holy Scripture is not barren of, but abounds with* tropes and figures of all sorts, as containing the most excellent and sublimest elo-

* Note that Rhetorique sets forward the end of the discourse, to wit, to affect the heart with the sense of the matter in hand: as Eccl. 1. 2. Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity, where we may see that it is no vanity to teach the vanity of the creatures in Rhetorical elegancies.

quence

quence, and is like a pleasant garden, bedecked with flowers, or a fruitful field, full of precious treasures, I apprehended it a work worthy the undertaking, to dig into those sacred Minerals for the better finding out the Metaphors, Metonymies, Synecdoches, *&c.* which lie hid there, and have given Scriptural Examples pertinent to each of the Tropes and Figures: For the bare reading of the Scripture, without searching into its heavenly mysteries and meaning, is like the coming into a Treasury, wherein we see many costly things folded up, and some ends appearing out, but when they be all unfolded, then doth their glory more affect us for the present, yea, and leave in us a deep impression of their excellency: Besides, the ignorance of Rhetorique is one ground (yea, and a great one) of many dangerous Errors this day; as upon perusal of the Scriptural Examples of Synecdoche, Metonymie, *&c.* will manifestly appear, where you have not only bare instances, but divers Texts cleared and explained; for though the Spirit of the Lord be indeed that Golden

Key,

Key, that opens the ſealed myſteries of the Book of Truth, and inſpires the ſoul with the underſtanding of the hidden wiſdom therein; and thoſe men, whoſe underſtandings are not opened by him who hath the Key of *David*, be they never ſo learned, yet by reaſon of the blindneſſe of their hearts, ſeeing, they ſee not, and hearing, they underſtand not the wonders in Gods law: yet, all Science, and particularly, Rhetorique, where it is reduced to a bleſſed ſubordination and conformity to the teachings of the Spirit of Truth, is a good gift of God, proceeding from the Father of lights, and very conducent to the unfolding and right underſtanding of the Figurative and Tropical Elegancies of that bleſſed Book, which abounds with the moſt excellent and divineſt eloquence: * And herein we muſt beware that we take not thoſe things literally which are to be underſtood ſpiritually; that we go not out to a figurative acceptation of any place of Scripture, where

Luke 24. 45. Iſa. 29. 11, 12. Rev. 3. 7. Eph. 4. 18. Luke 8. 10.

* Mat. 26. 26, 27. This is my body, &c. take heed you take not the ſign for that whereof it is but a ſign.

VVhere there is a ſentence in Scripture which hath a Tropical word, we may not think the whole place figurative: as Matth. 26. 28. this is my blood which is ſhed for many, &c.

we

we have not a ſufficient reaſon (grounded upon ſome word of truth) why the proper ſenſe or ſignification of the words may not be adhered unto; for we muſt never leave off the proper ſenſe, unleſſe the coherence of the Text, the Analogie of faith, or ſome other place of Scripture require a figurative Expoſition. And it is very dangerous to make figures, where the Scripture makes none; or to make the ſcope and ſenſe bleed with ſtraining it too hard. *Origen* would ſometimes take that literally, which ought to be underſtood myſtically, and thus miſtaking that place, Matth. 19. 12. And there be Eunuches, which have made themſelves Eunuches for the Kingdom of heavens ſake: he gelt himſelf; And he alſo ſometimes would allegorize plain Scriptures, that is, ſuch as are to be taken literally, or in their proper ſignification: But the difference will eaſily appear to the wiſe and obſervant Reader; * Mar. 26. 29. *I will not henceforth* [*drink*] *of this fruit of the Vine, untill that day when I drink it new with you in my Fathers Kingdom*; where the firſt word [drink] hath

* The like in Joh. 1. 10. 4. 35. & 4. 33, 14

hath a proper or literal ſignification; but the later a Metaphorical, of their Communion, or partaking of the joys of heaven. This work will alſo be very uſeful and advantageous to youth, and others, enabling them to find out the elegancy in any Author, and likewiſe help the invention of learners, who may beautifie a ſpeech, and adorn a diſcourſe with elocution, by drawing their diſcourſe through the ſeveral Tropes or Figures, and taking what may beſt befit their purpoſe: So I will detain thee no longer in the Porch, but invite thee into the Houſe, and ſuch as I have, ſet before thee; if there be no ſuch varieties as were expected; yet, let it have acceptance with thee, ſeeing it is according to my ability; Thus doe, and thou wilt engage him, who is

From my Chamber in Mountague Cloſe, Southwark March 27. 1656.

Thy real welwiſher,

John Smith.

The Contents of the Pre-ambular part of this Book, *viz.*

Rhetorique, what, with the use thereof, page 1.
A Trope, what, 2
The Affections of Tropes, what, and how many. 3.
A figure, what, ibid.
The difference between a Trope and a Figure. 4.
A figure of a word, what, 5.
A figure of a Sentence, what 4, 5, 6.
The difference between a figure of a word, and a figure of a Sentence, 5, 6.
Figures of a word, which, 5, 6.
Figures of a Sentence, which, 7. 8.

The

The Alphabetical Table, or a *Synopsis*, whereby the Reader may on a ſudden, view all the *Tropes* and *Figures*, or find out which of them he principally aims at; where, next after the *Trope*, or *Figure*, is the genuine Signification of the word in *Engliſh*, then a brief deſcription of each *Trope* and *Figure*, and laſtly a referring to the Pages, where they are largely Explained and Exemplified: Note likewiſe that ſome words which are neither *Tropes*, nor *Figures*, yet being abſtruſe words, and incident to the unveiling divers of the *Figures*, are here inſerted, and the Reader referred to the pages, where they are alſo deſcribed and exemplified.

A.

Ænigma, *a Riddle, or an obſcure Allegory.* pag. 72

Ætiologia, *a rendring of a reaſon: a figure when the reaſon of a thing is ſhown.* 119

Allegoria, *Inverſion or Changing: a Trope whereby a ſentence muſt be underſtood otherwiſe then*

then the literal interpretation ſhews, 51

Anacœnoſis, *Communication: a figure whereby we conſult, and as it were argue the caſe with others* 146

Anadiploſis, *Redoubling: a figure whereby the laſt word, or ſound of the firſt clauſe is repeated in the beginning of the next.* 80

Anamneſis, *Remembrance: a figure whereby we call to mind matters paſt,* &c. 232

Anaphora, *Rehearſal: a figure when ſeveral clauſes of a ſentence are begun with the ſame word or ſound.* 84

Anaſtrophe, *a prepoſterous placing of words or matter.* 188

Antanaclaſis, *a bearing back: a figure when the ſame word in likeneſſe is repeated in a various (if not in a contrary) ſignification.* 104

Anthropopathia, *a ſpeaking after the manner of men.* 193

Anthypophora, *a contrary illation, or inference: ſee it in* Prolepſis. 123

Antimetabole, *a turning of the words in a ſentence upſide down.* 113

Antiphraſis, *a word or ſpeech to be underſtood by the contrary.* 64

Antiptoſis, *the putting of one caſe for another.* 181

Antiſtœchon, *a change of letters: a figure whereby one letter is put for another.* 134

Antitheſis, *Oppoſition: a figure whereby one letter is put for another.* 163

It is alſo a Rhetorical Exornation when contraries are oppoſed to contraries in ſpeech or a ſentence. 164

Ana-

Antonomasia, *a putting of one name for another: a figure when another name, a common name, or a nick name is put instead of the proper name.* 57

Aphæresis, *a taking away: a figure whereby a letter, or syllable is taken away from the beginning of a word.* 161

Apocope, *a cutting off, a figure when the last letter or syllable of a word is cut off.* 162

Apodioxis, *Rejection: a figure when any argument or objection is with indignation rejected, as very absurd,* &c. 216

Apodixis, *demonstration or evident proof.* 215

Apophasis, *a denying; a kind of an Irony, whereby we deny that we say, or doe, that which we principaly say or doe.* 156

Aporia, *Doubting: a figure whereby we deliberate, and as it were argue the case with our selves.* 144

Aposiopesis, *an holding ones peace: a figure when through vehemency, the course of the sentence begun is so stayed, as thereby some part of the sentence not being uttered, may be understood.* 142

Apostrophe, *a turning away or dislike; a diversion of speech to another person, then the speech appointed did require.* 150

Astismus, *a civil and pleasant jest.* 67

Asyndeton, *without a copulative,* 173

Auxesis, *an encreasing; an Exornation when for amplification, a more grave and substantial word, is put instead of the proper word.* 47

C.

CAtachreſis, *Abuſe: it is the abuſe of a trope, and is when words are too far wreſted from their native and genuine ſignification.* 41

Charientiſmus, *Pleaſantneſſe: a trope whereby unpleaſing matters are mitigated with pleaſant words.* 66

Chronographia, *a deſcription of times and ſeaſons.* 209

Climax, *Gradation: a figure when the ſucceeding clauſes of a ſentence tranſcend each other by divers degrees.* 82

Compar, *even, equal; a Rhetorical Exornation whereby the parts of a ſentence doe conſiſt almoſt of the like number of ſyllables*, &c. 203

D.

DIæreſis, *Diviſion: a figure when one ſyllable is divided into two parts.* 168

Dialogiſmus, *a conference between two: a figure when as one diſcuſſing a thing by himſelf, as it were talking with another, doth move the queſtion and make the anſwer: ſee* Proſopopœia. 237

Dialyton, *Diſjoyned: This figure and* Aſyndeton *are alike.* 173

Diaſtole, *Extenſion: a figure whereby a ſyllable, ſhort by nature, is made long.* 167

Diatypoſis, *deſcription or information of a thing: a figure whereby we having ſpoken of a thing in general, deſcend unto particulars*, &c. 234

Dilemma, *an horned or double argument: which every way convinceth*, &c. 244
Diſſimilitudo, *Diſſimilitude.* 200

E.

ECphoneſis, *Exclamation.* 134
Ecthlipſis, *a ſtriking out: a Grammatical figure when the letter* M, *with his vowel is taken away, the next word beginning with a vowel.* 167
Ellipſis, *Defect: a figure when in a ſentence a word is wanting, to make that ſenſe which hath been ſpoken.* 168
Emphaſis, *efficacie of expreſſion: a figure whereby a tacite vertue and efficacy of ſignification is given to words*, &c. 138
Enallage, *a change of order: a figure whereby the number or gender, mood*, &c. *are put one for another.* 185
Enantioſis, *Contention: a figure when we ſpeak that by a contrary, which we would have to be underſtood as it were by affirmation.* 115
Enthymema, *conception of the mind; an Enthymem, or imperfect ſyllogiſm, wherein the Major or Minor propoſition being wanting, is looked for.* 242.
Epanalepſis, *a taking back: a figure when a ſentence is begun and ended with the ſame word or ſound.* 99
Epanados, *Regreſſion, or turning back: a figure when the ſame ſound is repeated in the beginning and the middle, in the middle and end of a ſentence.* 100
Epanorthoſis, *Correction, or amending: a*

figure when in our ſpeech, ſomething that went before, is called back and corrected, &c. 139

Epentheſis, *Interpoſition*; *it is the interpoſition of a letter or ſyllable in the middle of a word.* 162

Epimone, *a tarrying long upon one matter*: *a figure whereby we continue and perſiſt in the ſame cauſe, much after one form of ſpeech*, &c. 218

Epiphonema, *Acclamation*; *an applauſe of a thing approved*, &c. 137

Epiſtrophe, *a turning to the ſame ſound*: *a figure when divers ſentences end alike*, &c. 86

Epitrope, *Permiſſion*: *a figure when we ſeriouſly or Ironically permit a thing*, &c. 126

Epizeuxis, *a joyning together*: *a figure when the ſame word is doubled by way of Emphaſis*, &c. 78

Eroteſis, *Interrogation*: *a figure whereby we either demand a queſtion, earneſtly affirm, or vehemently deny a thing.* 130

Evocatio, *a calling forth*: *a figure when the Nominative caſe to a Verb of the third perſon is ſet before a verb of the firſt or ſecond perſon*, &c. 180

Euphemiſmus, *a fair or favourable kind of ſpeech*: *a figure whereby a word of a good and bad ſignification is interpreted to the better part*, &c. 211

Exegeſis, *Explication*: *a figure when that which was firſt ſpoken more darkly, is afterwards in the ſame ſentence more manifeſtly explained and confirmed.* 194

Exergaſia, *a poliſhing or trimming*: *a figure when*

when we abide ſtill in one place, and yet ſeem to ſpeak divers things, &c. 208

Expeditio, *Expedition, or quick diſpatch: a figure when many parts or reaſons of an argument being enumerated and touched; all are deſtroyed, ſave that only, upon which the ſpeaker intends to ſtand and reſt upon.* 233

G.

GNome, *a ſentence: a figure when we bring in a ſentence or ſome remarkable ſaying of anothers to the ſame purpoſe with the Author, he being not named.* 228

H.

HEbraiſm, *or a ſpeech after the manner of the Hebrews, &c.* 213

Helleniſmus, *a Greciſm or imitation of the Greeks in phraſe or conſtruction.* 182

Hendiadys, *a dividing of one thing into two: a figure when one thing is expreſſed by more words.* 184

Hirmos, *a bond or knot: a figure whereby a ſudden entrance is made into a confuſed heap of matter, &c.* 155

Homœoptoton, *falling out alike: a figure whereby divers clauſes end with the ſame letter or ſyllable.* 200

Homœoteleuton, *ending alike: a fig. whereby divers parts, or members of a ſentence end alike, &c.* 202

Horiſmos, *Definition*: *a figure whereby we declare what a thing is, and is uſually when we diſtinguiſh between two words by defining both of them*, &c. 220

Hypallage, *a changing*: *a figure when the natural order of the words is changed*, &c. 189

Hyperbaton, *a paſſing over*: *it is a tranſpoſed order of words*; *a figure when words agreeing in ſenſe, are in place diſjoyned*. 188

Hyperbole, *Exuperation, or a paſſing of bounds*; *it is when the Trope is exceedingly inlarged*; *or when in advancing or repreſſing one ſpeaks much more than is preciſely true, yea, above all belief*, &c. 46

Hypophora, *an objection*; *it propounds an objection, and is, when the ſpeaker makes anſwer to his own demand*: *ſee* Prolepſis. 123

Hypotheſis, *a ſuppoſition*. 245

Hypotypoſis, *Repreſentation*: *a figure when a whole matter is expreſſed ſo particularly and in order, that it ſeems to be repreſented unto ocular inſpection*, &c. 209

Hypozeugma, *a joyning together in the end*: *a figure when the common word is put in the laſt clauſe*: *in* Zeugma. 169

Hyſterologia, *a prepoſterous ſpeech*; *or a placing of that before which ſhould ſucceed, and contrarily*, &c. 190

I.

INcrementum, *an increaſing*: *a figure when a ſpeech aſcends by degrees from the loweſt to the higheſt*, &c. 128

Inversio, *a turning upside down: a figure whereby the speaker brings in a thing for himself, which was alledged against him.* 121

Ironia, *mocking or counterfeiting: a trope whereby in derision, we speak contrary to what we think or mean.* 38

L.

Litotes, *smalnesse, or extenuation: a figure when lesse is said then signified: hereby sometimes a word is put down with a sign of negation, when as much is signified as if we had spoken affirmatively; if not more,* &c. 60

M.

Martyria, *Testimony: a figure when the speaker confirms something by his own experience.* 218

Meiosis, *extenuation, or diminution: It is when lesse is spoken, yet more is understood, or when for extenuation sake we use a more light and easie term then the matter requires,* &c. *see in* Hyperbole. 48

Mesozeugma, *a joyning together in the middle: a figure when the common word being placed in the middle clause, knits together the precedent and subsequent words,* &c. *See this in* Zeugma. 169

Metabasis, *Transition: a figure when we are briefly put in mind of what hath been said, and what remains further to be spoken,* &c. 222

Metalepsis, *Participation: it is the multiplying of a trope in one word, and is when there are many tropes in one word,* &c. 44

Metaphora, *Translation: it is a Translation of*

words from one ſpecies to another: a trope when we expreſſe our ſelves by a word of like ſignification unto that which we mean, &c. 8

Metaplaſmus, *Transformation, or a changing from one ſhape to another: a figure when by reaſon of the verſe*, &c. *ſomething is neceſſarily changed*, &c. 161

Metatheſis, *Tranſpoſition, or an alteration of the order of a thing: a figure whereby one letter is put for another.* 166

Metonymia, *Tranſnomination, or change of names: a trope whereby the cauſe is put for the effect, the ſubject for the adjunct, or contrarily*, &c. 11

a Metonymie of the Efficient. 13,14

a Metonymie of the Effect. 15

a Metonymie of the Subject. 16

a Metonymie of the Adjunct. 22

a Metonymie of the Matter. 14

a Metonymie of the Inſtrument. 17

a Metonymie of the Antecedent. 26

a Metonymie of the Conſequent. 27

a Metonymie of things going together. 28

a Metonymie of the end. 28

a Metonymie of the form. 29

Mimeſis, *Imitation: an imitating the language of others*, &c. 231

Myckeriſmus, *a diſdainful gibe or ſcoffe, near a Sarcaſm.* 231

O.

ONomatopœia, *the feigning of a name: a figure whereby a word is made by a certain ſound*, &c. 63

Oxymoron, *ſubtilly fooliſh: a figure when the ſame thing is denyed of it ſelf, or when a contrary Epithet is added to any word.* 117

P.

PArabola, *a parable or ſimilitude, a compariſon made under ſome ſimilitude.* 205

Paradiaſtole, *Diſtinction: a figure when we grant one thing, that we may deny another,* &c. 111

Paragoge, *Production, or lengthening: a figure when a letter or ſyllable is added to the end of a word* 163

Paralipſis, *Preterition, or overpaſſing; it is a kind of an Ironie; and is when you ſay you paſſe by a thing, which yet with a certain elegancy you touch at full.* 157

Paralogiſmus, *falſe reaſoning or a ſophiſtical concluſion.* 246

Paratheſis, *Appoſition: a figure of conſtruction, whereby ſubſtantives are added in the ſame caſe,* &c. 180

Parecbaſis, *Digreſſion, or Excurſion: a figure whereby ſomething beyond the purpoſe or intended matter, goes out from the appointed diſcourſe.* 225

Parecheſis, *Alluſion: a figure when we bring in ſomething of anothers to another intent then his own.* 227

Paregmenon, *a derivative, or derived from: a figure when words, whereof one is derived of another, are joyned together.* 229

Parelcon, *Prolonging: a figure when a ſyllable or whole word is added to another in the end of it,* &c. 177

Parentheſis, *Interpoſition; it is a elauſe comprehended within another ſentence, without which notwithſtanding the ſentence is full, or the ſenſe ſound.* 178

Paroemia, *a Proverbial ſpeech,* &c. *It is the continuation of a trope in a ſpeech when proper and peculiar reſpect is had to the common uſe,* &c. 70

Paronomaſia, *likeneſſe of words: a figure when by the change of one letter or ſyllable in a word, the ſignification alſo is much altered,* &c. 102

Parrheſia, *liberty or boldneſſe of ſpeaking: a figure when we ſpeak freely and boldly concerning things diſpleaſing,* &c. 212

Pathopœia, *expreſſion of the affections of the mind, or an exceeding ſtirring up of the affections,* &c. 247

Periphraſis, *Circumlocution, or ſpeaking of one word by many; a figure when we ſhadow out a thing by ſome equivalent expreſſions,* &c. 158

Pleonaſmus, *Superfluity: a Gram. figure whereby ſome ſuperfluous word (though not without its ſufficient importance) is added in a ſentence,* &c. 176

Ploce, *binding together, or a continuation without interruption: a figure when a word is by way of emphaſis ſo repeated, that it denotes not only the thing ſignified, but the quality of the thing,* &c. 106

Polyptoton, *variation of caſes, or a change of the termination, end, or caſe: a figure when ſeveral caſes of the ſame Noune, and Tenſes of the ſame verb, are uſed in conjoyned clauſes,* &c. 107

Polyſyndeton, *diverſly and many ways coupled by Conjunctions: a figure ſignifying ſuperfluity of conjunctions,* &c. 175

Pro-

Proecthesis, *an expoſition which is ſent afore: a figure when the ſpeaker doth by his anſwer (containing a reaſon of what he, or ſome other hath ſaid or done) defend himſelf or the other perſon as unblameable*, &c. 236

Prolepſis, *Anticipation, or the prevention of an objection: a figure whereby that which may be objected is anticipated*, &c. 122

It is alſo a certain ſummary pronunciation of things; and is made when the congregation of the whole doth aptly agree with the verb or adjective, &c. 125

Proſopopœia, *a feigning of the perſon: a figure when in our ſpeech we feign another perſon ſpeaking*, &c. 146

Proſthesis, *a putting of one thing to another: a figure whereby a letter, or ſyllable is added to the beginning of a word.* 161

Protozeugma, *a joyning together in the beginning; a figure when the common word is expreſſed in the beginning of the clauſe or ſentence, and omitted after: ſee in* Zeugma. 169

S

SArcaſmus, *a biting ſcoffe or taunt; near an Irony, but ſomewhat more bitter.* 66

Similitudo, *a ſimilitude*, &c. 198

Syllepſis, *Comprehenſion: a figure of conſtruction, when a nominative plural is joyned to a verb ſingular; or on the contrary: Or it is a comprehenſion of the more unworthy under the more worthy*, &c. 171.

Syllogiſmus, *a reaſoning, or rather a concluſion, which is made by reaſoning together in argument: a*

Rhetorical ſyllogiſm is a form of ſpeech whereby the matter is amplified by conjecture, that is, by expreſſing ſome ſigns or circumſtances thereof, &c. 240

A Logical ſyllogiſm is a perfect argument conſiſting of three parts, viz. *Major, Minor, and Concluſion, whereby ſomething is neceſſarily proved.* 240

Symploce, *Complication, or an agreement of words in a ſentence: a figure when all our beginnings and all our endings are alike.* 87

Synæreſis, *Contraction: a contraction of two vowels or ſyllables into one.* 168

Synalæpha, *a mingling together: a figure of* Proſodia, *whereby two vowels are gathered into one ſyllable*, &c. 167

Synchoreſis, *Conceſſion: a figure when an argument is Ironically yielded unto, and then marred with a ſtinging retort upon the objector*, &c. 192

Syncope, *a cutting away, or a rendring ſhorter: a figure of* Proſodia, *when a letter or ſyllable is taken away from the midſt of a word.* 162

Syncriſis, *Compariſon: a form of ſpeech, which by apt Similitude ſhews that the example brought in is either like, unlike, or contrary*, &c. 196

Synecdoche, *Comprehenſion: a trope where the more comprehenſive words are put for the leſſe comprehenſive, and contrarily*, &c. 30

Synecdoche Speciei. 30

Synecdoche Partis. 32

Synecdoche Generis. 34

Synecdoche Totius. 35

Synecdoche Numeri. 33. 36

It is alſo a Gram. figure when a common word

or name is restrained to a part, which is expressed by the Accusative case, &c.

Syncœciosis, *Reconciling: a figure teaching to reconcile things that differ, and to repugn common opinion with reason, &c.* 116

Synonymia, *a partaking together of a name; or divers words signifying one and the same thing: a figure when by change of words that are of like signification, one thing is reiterated divers times, &c.* 152

Synthesis, *Composition: a figure of construction, whereby a noune collective singular is joyned to a verb plural, &c.* 186

Systole, *a shortning: a figure of* Prosodia, *whereby a long syllable is contrary to its nature made short.* 167

T.

TMesis, *Section, or dividing: a figure whereby the parts of a compound or simple word are divided by the interposition of another.* 183

Z.

ZEugma, *a joyning together: a figure of construction, whereby one Verb or Adjective, answering the nearer to divers Nominative cases, or Substantives, is reduced to the one expressly, but to the other by a supplement, &c.* 170

A brief Explication of the terms used in *Rhetorique*, some being borrowed from *Logick*, and proposed in a *Greek*, and therefore to most in an unknown dresse.

1. A *Cause*, is that by which any thing hath its being, as God, by whom the world, *&c.* hath its being.

2. *The Causſate*, is that which depends upon the Cause, as having its being thence, as, the Artifice from the Artificer; Misery from Sin.

3. *The Efficient*, is that which brings a thing to passe: as Christ, the Salvation of the world.

4. *The Effect*, is that which is brought to passe by the Cause: as, the World by God; plenty by peace; penury by war.

5. The *End*, is the Cause for whose sake the thing is; or it is whatsoever is intended by any that set upon a work: as, To speak well is the end of Grammar; to grow rich, is a covetous mans end; to get learning, is intended by a scholar.

6. *Finitum*, or *Medium*, is whatsoever is helpful to bring to passe a purposed end: as, industry and instruction, to get knowledge.

7. *Materia.*

7. *Materia*, is the matter or ſubſtance, of which any thing is made: as, Gold, of which a Ring; Silver, whereof a Cup is made.

8. *Materiatum*, is what is made of the matter; as, a Sword, of Steel; a Ring, of Gold.

9. *Forma*, the Form is that inward principle, by which any thing hath its being, or is what it is; as, the Soul, whereby a man is a man.

10. *Formatum*, is that which hath its being from the form: as, the man from his ſoul.

11. *Subjectum*, the Subject is that to which any thing is adjoyned or belongs: as, the mind, to which knowledge, or ignorance; man, to whom riches, or poverty, fame, or infamy, *&c.* belongs.

12. *Adjunctum*, the adjunct, is that which belongs to any thing: as, infamy to villany; light to the Sun; heat, to fire.

13. *Genus*, is a more general title attributed to ſome things more ſpecial under it: as,

Subſtance, to { Metals. / Living Creatures. / Elements.

14. *Spe-*

14. *Species*, is a more ſpecial title attributed to divers particulars under it: as,

Man to { *William*, *Thomas*, *John*.

15. *Totum*, is whatſoever hath parts: as, mans body hath head, heart, arms, *&c.* and ſo parts are ſuch as make up the whole.

16. *Contraries*, are qualities which mutually deſtroy one another: as heat and cold: wiſdom and folly, light and darkneſs.

17. *Similia*, are ſuch as agree in ſome qualities: as, the good man is likened to the Palm in greenneſs, a wiſe man to an Ant in Providence.

18. *Abſtractum*, the abſtract ſignifies ſome form with the excluſion of the ſubject. The abſtract is the ſubſtantive, as, whiteneſſe: It is alſo called *Denominans*, the thing denominating.

19. *Concretum*, the concrete ſignifies the ſame form with thoſe qualities which adhere to the ſubject: The concrete is the Adjective, as, *albus*, white: It is alſo called *Denominatum*, the thing denominated.

THE

THE MYSTERIE OF RHETORIQUE *UNVAILED.*

Rhetorica Ῥητορικὴ, Rhetorique, or the Art of eloquent and delightful ſpeaking; derived from ῥέω, [*rheo*] *loquor*, to ſpeak, and τεχνικῶς, [*technicôs*] *artificialiter*, artificially.

Rhetorique is a faculty by which we underſtand what will ſerve our turn concerning any ſubject to win belief in the hearer: hereby likewiſe the end of the diſcourſe is ſet forward, to wit, the affecting of the heart with the ſenſe of the matter in hand.

It hath two parts, *viz.*

1, Garniſhing of ſpeech, called *Elocution.*

2. Garniſhing of the manner of utterance, called *Pronunciation* (which in this Treatiſe is not principally aimed at.)

Elocution, or the garniſhing of ſpeech, is the firſt and principal part of Rhetorique, whereby the ſpeech it ſelf is beautified and made fine: And this is either

The fine manner of words called a *Trope*: or,

The fine ſhape or frame of ſpeech, called a *Figure.*

The fine manner of words, in the Greek, τρόπος, [*tropos*] *verborum imitatio*, in English, a change of words, derived from τρέπω, [*trepo*] *muto*, to change.

A Trope is an instrument of Elocution, which adorns our Speech.

A *Trope*, is when words are used for elegancy in a changed signification; or when a word is drawn from its proper and genuine signification to another.

It is a garnishing of speech in one word, and is there only where the signification is changed: as, *Bellorum procellæ.* ——— *Magnes amoris.*

1 Chron. 16. 32, 33. The fields do *laugh and sing*: that is, look pleasantly and delightfully.

Luk. 13. 32, 33. *Herod* that *Fox*: that is, that politick dissembler.

In a Trope there are two things to be considered:

1. The *Species*.
2. The *Affections*.

The *Species* of Tropes are four, *viz.*

Metonymie 1. A *Metonymie*, which is when one meet or convenient reason or argument is put for another. as, the *Efficient* for the *Effect*, the *Subject* for the *Adjunct*, &c.

Irony. 2. An *Irony*, which is when one contrary is put for another: as, *Oh holy Gentiles*, for ungodly.

Metaphor. 3. A *Metaphor*, is a Trope which notes out comparison, and is when one like is put for another like unto it: as, *the tempest of war*, &c.

Synecdoche. 4. A *Synecdoche*, which is when words more comprehensive are put for words lesse comprehensive, and contrarily.

Secondly, The *affections* of Tropes, which are such qualities as may put ornament upon any

ny of the forementioned Tropes.

The affections are five, *viz.*

1. *Catachresis*, which is when the Trope is abused, or the words too far wrested from their native signification: as, Hos. 4. 8. *They eat up the sins of my people.* *Catachresis.*

2. *Hyperbole*, which is when the Trope is exceedingly enlarged: as, Luk. 10. 15. *Thou that art lifted up to heaven.* *Hyperbile.*

3. *Metalepsis*, which is when divers Tropes are shut up in one word: as, 2 King. 2 9. *I pray thee let me have a double portion of thy spirit.* *Metalepsis.*

4. *Litotes*, which is when a word is put down with a sign of negation, yet as much is signified, as if we had spoken affirmatively, if not more: as Job 31. 17. *Job* by this figure saith he hath *not eaten his meat alone.* *Litotes.*

5. An *Allegory*, which is when the use of the same Trope is continued in a long discourse: as Ephes. 6. from the 11. to the 18. verse. *Put on the whole Armour of God*, &c. *Allegoria.*

Note likewise, That *Antonomasia*, *Onomatopœia*, *Antiphrasis*, *Charientismus*, *Astismus*, *Sarcasmus*, *Paræmia*, *Ænigma*, &c. are (though not so properly) called Tropes.

Secondly, The fine shape or frame of speech; called a *Figure.*

A *Figure* in the Greek, σχῆμα, [*schema*] (among other things) signifies principally *habitum, vestitum, & ornatum corporis*; in English, the apparel and ornament of the body; which by a Metaphor is transferred to signifie the habit and ornament of words or speech: it is derived from the Greek word σχηματίζω, [*schematizo*] *A Figure.*

effingo, aſſimulo, to repreſent, faſhion, or feign.

A *Figure* is an Ornament of elocution, which adornes our ſpeech, or a garniſhing of ſpeech when words are uſed for elegancy in their native ſignification: as,

Latet omnes hora, ut expectetur omnis hora.

If error delight us, if error ſeduce us, error will ruine us.

And as in a *Trope*, or the fineneſſe of words, words are conſidered aſunder by themſelves; ſo in a *Figure*, the apt and pleaſant joyning together of many words is noted: and as of words, ſome are proper, others changed from their proper ſignification; ſo of ſpeeches, ſome are right and proper as they are; others are figurative, or ſerving for the repreſentation of another thing.

The ſignification of a Figure in Scripture is twofold:

1. When the Scripture it ſelf propounds an Allegorical ſignification: as, when 1 Per. 3.20, 21. *Peter* by *the Arke of Noah*, ſignifies Baptiſm: And *Paul* in Heb. 11, 29. by *the Red Sea*, ſignifies Baptiſm: And in Joh. 3. 14 Chriſt his Croſſe by the *Serpent*.

2. When a mans capacity or underſtanding induces or leads into a figure, and by an apt ſimilitude agrees with ſome other clear ſenſe or ſignification of Scripture.

A Figure is twofold, *viz.*

1. *Figura dictionis.*
2. *Figura ſententiæ.*

1. A garniſhing of ſpeech in *words*.

2. A garniſhing of the frame of ſpeech in a *ſentence*.

Whereof

Whereof the former belongs to the matter, and as it were, to the body of ſpeech; but the latter, to the form, and as it were, to the ſoul, that is, to the ſentence.

A note in the garniſhing of ſpeech in words, and in garniſhing the frame of ſpeech in a ſentence.

The garniſhing of ſpeech in words, is where the elegancy lies in the placing of one word: as,

While the minde is inſlaved to vanity, vanity will ſowre the Converſation.

A figure of a word is twofold; *viz.*

1. In the Dimenſion or meaſuring of ſounds or words.

2. In the Repetition of ſounds or words.

A figure in Dimenſion, is that ſweet and pleaſant number of ſounds or words in a ſentence.

The Figure *Metaplaſmus*, Tranſformation, and all its kindes (being largely deſcribed hereafter) are figures in Dimenſion: of this there are four kindes, *viz.*

In ſtriking out, two, *viz.* 1. Kinde.

Synalœpha, a mingling of vowels.
Ecthlipſis, a ſtriking out of vowels.

In adding to and taking from, ſix Figures, *viz.* 2. Kinde.

Proſtheſis, appoſition.
Apharæſis, a taking away.
Epentheſis, interpoſition.
Syncope, contraction.
Paragoge, production.
Apocope, a cutting off.

In dividing and ſhortning two, *viz.* 5. Kinde.

Diæreſis, diviſion.

Syneriſis, a ſhortning.

4. Kinde. In changing there are five Figures, *viz.*
Tmeſis, ſection, or a dividing.
Metathesis, tranſpoſition.
Antitheſis, oppoſition.
Diaſtole, extenſion, or ſtretching forth.
Syſtole, correption or ſhortning.

By the Table may be found each Figure, and where they are opened, illuſtrated and exemplified.

Secondly, A Figure of a word in repetition of ſounds or words in a ſentence:
If in the ſame word, it is *Epizeuxis*.
If in diverſe, it is *Anadiploſis*.
If in the beginnings of ſentences, *Anaphora*.
If in the endings it is *Epiſtrophe*.
If in beginnings and endings, *Symploce*.
If in the begining and end of a ſentence, *Epanalepſis*.
If repeated backward, *Epanados*.
If a little unlike, and of divers originals and deſcents, it is *Paronomaſia*.
And if of the ſame original, it is *Polypteton*.
See the Table for each Figure.

There are likewiſe other figures of a word, *viz.*

Climax,	*Syntheſis*,	*Aſyndeton*,
Antanaclaſis,	*Hendiadys*,	*Polyſyndeton*,
Antitheſis,	*Hypallage*,	*Hyſterologia*,
Ploce,	*Hyperbaton*,	*Zeugma*,
Paregmenon,	*Ellipſis*,	*Helleniſmus*,
Syrœceioſis,	*Pleonaſmus*,	*Antiptoſis*,
Oxymoron.		

Secondly,

Secondly, Garnishing of the frame of speech, in a sentence, called *Figura Sententiæ*, is a figure, which for the forcible moving of affections, doth after a sort beautifie the sense and very meaning of a sentence: because it carries with it a certain manly majesty, which far surpasses the soft delicacy of the former Figures, they being as it were effeminate and musical, these virile and majestical. It is when the ornament lies in the whole sentence, or where the elegancy is diffused through the structure of one, or more sentences: as,

Isa. 1. 2. *Hear, Oh heavens! hearken oh earth! I have nourished and brought up children, and they have rebelled against me.* *Figura Sententiæ.*

The Figures of a *Sentence* are called pathetical, or such as move affection and passion; and are these, *viz.*

Ecphonesis,	*Periphrasis,*	*Parenthesis,*
Epiphonema,	*Diatyposis,*	*Paratheſis,*
Parrhesia,	*Horismos.*	*Synonymia,*
Epanorthosis	*Paradiastole,*	*Hytotyposis,*
Aposiopesis,	*Parechesis,*	*Metabasis.*
Apostrophe,	*Erotesis.*	

A Figure of a sentence is ether in thought and musing, by the Greeks called *in Logismo*, or in questioning and answering, called *in Dialogismo.*

Figures of a sentence *in Logismo*, are *Apostrophe* and *Prosopœopia. Logismus*, is when a sentence is made or fashioned without conference.

Those are figures *in Dialogismo*, or in questio-

ning and anſwering, when a ſentence is made or faſhioned in conference, which conſiſts in queſtion and anſwer;

Of which kinds are,

Aporia,	*Prolepſis*,	*Epitrope*,
Anacœnoſis,	*Hypophora*,	*Synchoreſis*.

Tropes and *Figures* (ſay the learned) are the vertues of ſpeech and ſtyle, as Barbariſms and Soleciſms are the vices.

There is no other Trope more frequent, excellent, and beautiful, than a *Metaphor*, becauſe that which is the light and ſtar of ſpeech, and tends to richneſſe, majeſty, perſpicuity and pleaſantneſſe, is a ſimilitude brief and contracted into one word.

I ſhall therefore (according to the learned *Farnaby*) begin with a Metaphor.

MEtaphora, gr. μεταφορὰ, *Tranſlatio*, tranſlation, or a removing over; derived from μεταφέρω, [*metapherò*] *transfero*, to tranſlate.

* *Eſt cum nomen aut verbum ex proprio loco, in eum transfertur, in quo aut proprium eſt, aut tranſlatum proprio melius eſt.*

* It is the artificial Tranſlation of a word, from the proper ſignification, to another not proper, but yet nigh and alike:

Or it is a Tranſlation of words from one ſpecies to another:

Or the friendly borrowing of a word to expreſſe a thing with more light and better note, though not ſo directly and properly as the natural name of the things meant would ſignifie.

It

It is a Trope when we expresse our selves by a word of a like signification to that which we mean: or when the property of one thing is translated to another: as, Gen. 6. 6. God is said *to rent*; where the property of man is translated to the omnipotent and omniscient God.

A *Metaphor* is pleasant, for that it enriches our knowledge with two things at once, with the Truth and a similitude:

And there is nothing in the whole universe, from whence the simile may not be taken;

Dat propriæ similem translata Metaphora vocem. *Barnaby.*

Læta seges. Gemmant vites. Duo fulmina belli. Ingenii flumen. Mens ferrea. Classis habenas. Princeps caput Reipublica. Virgilius Poetarum sol. Invidiæ flamma. Fulmen orationis. Flos nobilitatis. Expolire orationem. Amicitiam dissuere. Si sic loqui liceat. Si verbis audacia detur. Vivis coloribus virum depinxi.

Two necessary Rules to be observed, *viz.*

1. A Metaphor ought not to be so far fetcht, as that the similitude may not easily appear.

2. It ought to be drawn from the noblest things, as the Poets do, that choose rather to say, rosie-fingerd, then red-finger'd *Aurora*; as appears by the first English Example, where 'tis thought unfit to stoop to any Metaphor lower then the Heaven.

English Examples of a Metaphor.

The skie of your vertue overcast with sorrow.

You

You are the moſt excellent ſtar that ſhines in the bright Element of beauty.

The wounds of grief.——flowers of Oratory.

Drops of dew are pearls.

Flowers in medows are ſtars.

The murmuring of the waters is muſick.

To divorce the fair marriage of the head and body; where beſides the cutting off of the head, we underſtand the conjunction of the head and body to reſemble marriage.

To keep love cloſe priſoner; which is to conceal love.

There came through Cheapſide a whole fleet of Coaches; for a great number.

Scriptural Examples.

1 King. 10. 4. The Queen of *Sheba* ſaw the wiſdome of *Solomon*; here ſaw, Metaphoricically ſignifies, proved and underſtood.

Hagg. 1. 9, You looked for much, and lo it came to little; here to look for ſignifieth to hope for.

Jer. 8. 15. The neighing of horſes is heard from Dan: that is, foreſeen by the Prophet.

Eccleſ. 1. 8. The eye is not ſatisfied with ſeeing, nor the ear filled with hearing: we are in this place by the eye and ear to underſtand the deſire of the minde kindled by thoſe ſenſes.

Thus in Scripture Chriſt is called a Vine, a Rock, a Lamb, a Lion, &c. And man, a ſhadow, a flower, graſſe, a wolfe, a bear, a dog, &c.

Thus we read of Metaphors from leaven, ſalt, trees, ſeed, &c.

Beſides

Beſides many Hyperbolical Metaphors; as, in Hab. 2. 11. The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

Lam. 1. 4. The wayes of Sion lament or mourn, &c. So,

Mat. 3. 11. Chriſt is ſaid to baptize with fire, whereby we may underſtand, that fire is there put for the power of the holy Ghoſt which purifies and refines as fire.

Pſal. 82. 6. I have ſaid, ye are Gods, &c. whereby is ſignified from whom Magiſtrates have their authority, whoſe place they ſupply, whoſe perſon they repreſent, and whoſe example they ought to follow both in executing juſtice, and ſhewing mercy.

Metonymia, μετωνυμία, *Tranſnominatio*, a change of names, or the putting of one name for another; derived from μετονομάζω [*metonomazo*] *tranſnomino*, to change one name for another: or from μετὰ, which in compoſition ſignifies change, and ὄνμα, [*onoma*] *Æolice pro* ὄνομα, [*onoma*] *nomen*, a name.

A *Metonymie* is a Trope, or a form of ſpeech whereby the orator or ſpeaker puts one thing for another, which by nature are nigh knit together.

This change of name is uſed principally four waies.

1. When the *cauſe* is put for the *effect*.
2. When the *effect* is put for the *cauſe*.
3. When the *ſubject* is put for the *adjunct*.
4. When the *adjunct* is put for the *ſubject*.

Or, as others define it,

It is an exchange of a name, when one word comes in lieu of another, not for a similitude, but for other natural affinity and coherence.

Farnaby. Atq; Metonymia imponit nova nomina rebus:

1. Efficientis, ut Inventoris; *Marte. Lyæo.* Autoris: *Legitur Juvenalis. Livius ingens.*
Materiæ: *Pinus, ferrum, æris acervus, arundo.*
Aut instrumenti: *Gladius, lingua, arma manusq;*
2. Effecti: *Clades Libyæ. Mors frigida pallet.*
3. Subjecti: [a] *Curii.* [b] *Pateræ.* [c] *Germania.* [d] *Rostra.*
[e] *Ucalegon.* [f] *Cor, os.* [g] *Patronus.* [h] *Nox.* [i] *Amaryllis.*
4. Adjuncti: [k] *Fasces.* [l] *Scelus.* [m] *ætas nulla.* [n] *Libelli.*

Met. Efficientis. 1, A *Metonymie of the Cause*, is either when the cause is put for the effect, which is called a *Metonymie of the efficient*, or when the name of the matter is put for the thing made of the same called a *Metonymie of the matter.*

1. A *Metonymie of the Efficient*, is when the Efficient cause is put for its effect; or when the name of the Inventor or Author is put for the thing invented, or composed: as, in *Farnabies* inserted examples, *Marte, pro prælio*; *Mars* being the feigned inventor of war. ——— *Lyæo, pro vino*; *Lyæus* being one of the names of *Bacchus*, who was the feigned inventor of making wine; where also the names of *Juvenal* and famous *Livius* are put for the books or works, whereof they were Authors.

Vulca-

Vulcanus pro igne. Neptunus pro mari. Ceres pro pane. Venus pro amore.

Engliſh Examples of a Metonymie of the Efficient.

Vulcan for fire. *Neptune* for the ſea. *Bacchus* for wine. *Venus* ſo love. *Mars* for war. *Mercurie* for eloquence.

So Love is uſually put for Liberality, the fruit and effect of love.

My blade is right *Sebaſtian*, for of *Sebaſtians* making.

He learn'd his Arguments of *Ariſtotle*, and his eloquence of *Tully*; (*i. e*) out of *Ariſtotles* and *Tullies* works.

Scriptural Examples.

Ezek. 7. 15. The ſword is without, and the peſtilence and the famine within, &c. by ſword, peſtilence, and famine, is ſignified death, the effect of thoſe cauſes.

Hag. 1. 11. And I called for a drought upon the earth; (*i. e.*) hunger and famine cauſed by drought.

Numb. 32. 23. And be ſure your ſin will find you out: where ſin (the cauſe) is put for puniſhment, its effect.

Luk. 16. 29, 31. They have *Moſes* and the *Prophets*, (*i. e.*) the writings of *Moſes* and the Prophets.

Thus in Gen. 35. 18. The ſoul is put for life. See Lev. 20, 20. Pſal. 128. 2 Luk. 24. 27. Joh. 5. 45, 46, &c.

Met materiæ. A *Metonymie of the Matter*, is when the name of the matter, is put for the thing made of the ſame: as,

Pinus pro navi, a Pine-tree being much uſed where it growes, for building of ſhips.

Ferrum pro gladio, a ſword being made partly of iron.

Æs pro nummo, braſſe and ſilver being the materials, whereof money is commonly made.

Ferro facibuſq· invaſit Italiam.

Sylva, pro domibus.

Engliſh Examples of a Metonymie of the Matter.

I want ſilver; where by ſilver, mony is to be underſtood.

Thus Seed is put for children, and Earth for man.

They eat the fineſt wheat, and drink the ſweeteſt grapes; by Wheat is underſtood bread, and by Grapes wine.

Scriptural Examples.

Pſal. 115. 4 Their Idols are ſilver and gold, (*i. e.*) made of thoſe metals.

Pſal. 105. 18. He was laid in *iron*, (*i. e.*) in fetters made of iron.

Gen. 3. 19. Duſt thou art, (*i. e.*) thou art formed out of the Duſt.

Gen. 4. 25. For God hath appointed me another ſeed in ſtead of *Abel*, (*i. e.*) another childe.

Dan,

Dan. 5. 4. Worshipped wood and stone, (*i.e.*) Idols made of wood and stone.

In like manner also the instrument is put for the effect thereby: as, *Met. Instrument.*

Gladius pro cæde. *Lingua pro sermone.*
Arma pro bello. *Manus pro Scriptura.*

English Examples.

The unlikely have worn the Crown; here the Crown being an instrument of royal dignity, signifies a kingdome.

The sword (being the instrument of slaughter) is put for slaughter.

In like manner the Tongue, for speech; Arms, for war; the hand, for the manuscript, or hand-writing.

Scriptural Examples.

Jam. 3. 8. But the tongue can no man tame, where the tongue (the instrument of speech) is put for the speech.

2 Tim. 1. 16. Was not ashamed of my Chain, (*i.e.*) of my bonds or bondage.

See Prov. 10. 20. & 25. 15.

Job 31. 6. Let God weigh me in an even ballance; here Ballance (the instrument of equity) is put for equity it self.

See Exod. 5. 3. 1 Sam. 22. 17. 1 Cor. 16. 21, &c.

2. A *Metonymie of the Effect*, is when the effect or thing caused, is put for its cause: As, *Met. Effecti.*

Clades

Clades Lybiæ, pro Cladis effectoribus, qui cladem Lybiæ intulerunt. Mors frigida pallet, (i. e.) *pallidos reddit.*

Victoria natura inſolens & ſuperba eſt, (i. e.) *inſolentes & ſuperbos reddit.*

Engliſh Examples.

Hereby we ſay, death is pale, fear ſad, anger haſtie, wine bold; by which is ſignified, that death makes pale, &c.

Thus, Love is ſaid to be bountiful, for that it renders one bountiful.

Scriptural Examples.

Exod. 15.2. He is become my ſalvation, (*i.e.*) my ſaviour.

Gen. 25 23. Two nations are in thy womb, (*i.e.*) the fathers of two nations; that is, *Eſau*, the father of the Idumeans; and *Jacob*, the father of the Iſraelites.

2 King. 4.40. There is death in the pot, (*i.e.*) ſome deadly thing which cauſeth death.

Mark 9. 17, 25. A dumb and deaf ſpirit, (*i.e.*) making the poſſeſſed dumb and deaf.

See Rom. 7. 7. Heb. 11. 39. Joh. 3. 19. & 17. 3.

Met. Subjecti. 3. A *Metonymie of the ſubject*, is when the ſubject, or that to which any thing belongs is put for the Adjunct, or that which belongs thereunto:

And it is made theſe nine waies, *viz.*

1. When the Subject is put for the Accident inherent: As, a *Curii*,

a *Curii*, victory; *Curius* being the name of a certain victorious Captain.

2. When the container is put for the thing contained; as,

b *Patera, pro potu in eis contento, Crumena, pro nummis. Animosum pectus, pro corde.*

Engliſh Examples.

The Cup, for the wine contained in it.
The Purſe, for the money therein, &c.

Scriptural Examples.

Mat. 26. 27. Luk. 22. 20. By the Cup is ſignified the wine contained therein. See Jer. 49. 12, &c.

3. When the Place is put for the inhabitants of the ſame, or for the things it containeth: as,

c *Germania, pro Germanis. Urbs, pro Civibus. Carcer, pro vinctis. Anglia, pro Anglis.*

Engliſh Examples.

The City met the General; for the Citizens, &c.

It is difficult to overcome *Italy* by war, or *Greece* by learning; meaning the Italians and Grecians.

We are to war againſt *Spain*, (*i.e.*) againſt the Spaniards.

Scriptural Examples.

Luk. 13. 14. Oh Jeruſalem, Jeruſalem which killeſt the Prophets, &c. by Jeruſalem is meant the Rulers and people of that city.

Deut. 4. 26. I call heaven and earth to record; here by heaven and earth, *Moſes* underderſtands all in heaven and earth.

Gen. 39. 4. He made him Ruler of his houſe, (*i. e.*) of all his ſervants, treaſurers, and goods in the houſe.

Mat. 10. 15. It ſhall be more tolerable for Sodom and Gomorrah.

Mark 1. 33. And the whole City was gathered together at the door; (*i. e.*) the inhabitants of the City. See Luk. 19. 9. Acts 26. 31. Mat. 16. 18.

4. When the place is put for the actions properly done in the place: as,

[d] *Roſtrum, pro ſermone. Academia, aut Scholæ, pro doctrina. Sylvæ, pro venandi ſtudio.*

Engliſh Examples.

The Hall is done, (*i. e.*) the Action of that court of judicature.

Thus an Academy or School is put for learning.

Scriptural Examples.

Pſal. 68. 29. Becauſe of thy Temple at Jeruſalem; here by Temple is underſtood the holy exerciſes and divine worſhip uſed in the Temple.

5. When

5. When the poſſeſſor is put for the thing poſſeſſed: as,

e *Ucalegon*, a noble ſage of Troy, whoſe name is here put for nobility and ſagacity.

Sic dicitur hominem devorari, cujus patrimonium devoratur.

Apud me (i. e.) *domi meæ.*

Engliſh Examples.

Hereby, lands, houſes, and ſhips, are often called by the owners names.

Thus, With me, is uſually to be underſtood at my houſe.

So we ſay of ſome Guardians, They have devoured the Orphans, intimating the orphans patrimony.

Scriptural Examples.

Joel 3. 20. *Judah* ſhall be inhabited for ever; here *Judah* the ſon of *Jacob*, is put for the land of Jewry, which was promiſed to his poſterity, and by them poſſeſſed.

Gen. 15. 3. A ſervant with me; that is, in my houſe.

Gen. 18. 3. Depart not I pray thee from thy ſervant, (*i. e.*) depart not from my tent.

6. When the ſeat or place is put for the quality inherent to the ſame: as,

f *Cor*; *os*. *Cor pro prudentiâ quæ ſedem habet in corde*, (*unde prudentes Cordati dicuntur*;) *os*, *pro pudore*; *qui ſe ore*, (i. e.) *vultu prodit. Aut aliquando cor fortitudinem ſignificat*:

Non tibi plus cordis, ſed minus oris ineſt.

Engliſh Examples.

Thus the heart is put for wiſdome, becauſe wiſdome hath its ſeat there. And ſometimes alſo, the heart is put for courage and fortitude by this Trope.

Scriptural Examples.

Jer. 17. 9. The heart is deceitfull, &c. the heart being the ſeat or place, where the ſoul keeps it chief reſidence, is here and elſewhere, put for the will, affections and whole ſoul, as the qualities inherent thereunto.

Prov. 6. 32. Whoſo committeth adultery with a woman, wanteth a heart; where by the want of an heart, is underſtood fooliſhneſſe. See Prov. 2. 10.

7. When the Advocate or Counſellor, who perſonates his Client, is put for him whom he perſonates and repreſents: as,

g *Patronus, pro cliente.*

The Cauſe will go againſt the Attorny General, intimating againſt his Client, whom he repreſents.

8. When the time it ſelf is put for the things uſually done in time: as,

h *Nox, pro ſomno. Æſtas, pro meſſe.*

Engliſh Examples.

The night is frequently put for ſleep, and ſummer for Harveſt.

The dayes thought is the nights dream.

The

The mornings view corrects the evenings work.

In the two last examples, the day and the night, the morning and evening, do signifie the actions and accidents in them.

Scriptural Examples.

Job 32. 7. I said, dayes should speak, and multitude of years should teach wisdome, (*i.e.*) the aged, who have seen many dayes.

1 Chro. 12. 32. And of the children of *Issachar*, which were men that had understanding of the times.

1 Cor. 4. 3. Mans day, for mans Judgement. See Esth. 1. 13. Joh. 12. 27.

Or contrarywise, when the things which are done in time, are put for the time it self, as,

Messis, pro æstate. Calor, pro æstate. Frigus, pro hyeme.

Ante focum si frigus erit; si Messis in umbrâ.

English Examples.

By this Metonymie, the Harvest is put for Summer, Cold for Winter, and Sleep for the Night.

Scriptural Examples.

Exod. 23. 10. Six years thou shalt sow thy land, and gather the fruits thereof. See Isa. 17. 5. Exod. 23. 10. Deut. 24. 19.

9. When

9. When the name of the thing signified, is put for the sign: as,

Amaryllis, pro carmine de eadem.

Jupiter, Apollo, Æneas, for the statutes or pictures of *Apollo &c.*

Scriptural Examples.

Thus in Gen. 17. 10. Circumcision is called the Covenant, when 'twas only a Seal of the Covenant, and of the righteousnesse of faith; as appears in Rom. 4. 11.

So in Exod. 12. 11. The Paschal Lamb is called the Lords Passeover.

Mat. 26. 26, 28. Bread and wine are said to be Christs body and blood; of which they are only but signes.

Thus in Luk. 22. 20. This is the new Testament in my blood (*i. e.*) a sign or seal of the New Testament in my blood.

So in Titus 3. 5. Baptism is called the new birth.

Met. Adjuncti. 4. A *Metonymie of the Adjunct*, is when the Adjunct, or that which belongs to any thing, is put for the subject, or thing to which it belongs or is adjoyned: as,

Gen. 31. 53. *Jacob* sware by the fear of his father *Isaac*, (*i.e.*) by God, whom *Isaac* feared.

2. King. 20. 1. Set thy house in order, (*i.e.*) thy houshold affairs.

Thus the Captain General is often put for his Army; as, *Hannibal* was slain by *Scipio*; here *Hannabal* is put for his Army which he had led against the Romans, and *Scipio* for the Romans who obtained the victory. 1 Sam.

1 Sam. 18. 7. Saul hath ſlain his thouſands, &c.

So in Act. 9 5. Chriſt is put for his members.

Pſal. 85. 11. Righteouſneſſe ſhall look down from heaven, (*i. e.*) God in whom righteouſneſſe reſteth.

Hoſ. 4. 1. There is no truth, nor mercy, nor knowledge of God in the Land; by which Adjuncts is ſignified, that there are none, or very few at moſt, in whom thoſe graces may be found.

This Metonymie is made theſe 9 waies, *viz.*

1. When the ſign is put for the thing ſignified thereby: as,

k *Faſces, pro Magiſtratu, Sceptrum, pro Regno, Toga, pro pace, Arma, pro bello.*

Huic conſilio palmam damus; (i. e.) *victoriam.*

Engliſh Examples.

Thus, weapons and armes ſignifie war, the keys power, and the palm victory, as being ſigns of war, power, &c.

Scriptural Examples.

Gen. 49. 10. The ſcepter ſhall not depart from *Juaah*, (*i.e.*) the Kingdome, intimating that Kings ſhould not ceaſe from the houſe of *Judah.*

Rom. 13. 4. He beareth not the ſword in vain, (*i. e.*) Authority.

Jer. 34. 10. Thus here the ſword is put for war.

Thus alſo the name is often put for the thing it ſelf: as,

Rev 3, 4 Thou haſt a few names.

Prov. 18. 10. The name of the Lord, (*i. e.*) the Lord himſelf.

Phil. 2. 10. That at the name of Jeſus every knee ſhould bow, &c. Epheſ. 5, 20. Act. 1. 15.

2. When the quality is put for the perſon ſubject thereunto: as,

1 *Scelus pro ſceleſto*, villany for a villain.

Deſerts are preferred; (*i. e.*) men deſerving are, &c.

Give room to the Quoife, (*i. e.*) to the Serjeant.

3. When the Adjunct of time is put for the perſons, or things ſubject thereunto: as,

m *Ætas nulla*, (i. e.) *homines nullius ætatis.*

Aſpera tum poſitis miteſcent ſecula bellis., (i. e.) *homines, qui iſtis ſeculis vixerunt.*

Temeritas eſt florentis ætatis, prudentia ſenectutis, (i. e.) *Juvenum & ſenum: Juventus*, (i. e.) *Juvenes; Senectus*, (i. e.) *Senes.*

——*Oculiſve aut pectore noctem*

Accipit—— ——

Noctem, pro ſomno qui noctu capitur.

Engliſh Examples.

Thus the night is put for ſleep, which is uſually taken in the night.

Take

Take heed young idleneſſe, (*i. e.*) idle youth.

Scriptural Examples.

Epheſ. 5. 16. The dayes are evill, (*i. e.*) the hearts and converſations of the men of theſe dayes are evil.

4. When the names of the vertues themſelves are put for good men; and of the vices, for evill men; and alſo when the names of divers other things are uſed for the perſons, to whom they are adjoyned, or appertain: as,

Ex hac parte pudor pugnat, illic petulantia: ubi pudor pro pudicis; & petulantia pro petulantibus ponitur, &c.

Virtutem præſentem odimus; (i. e.) *viros bonos. Juſtitia pro Juſto, &c.*

Engliſh Examples.

Thus vertue is put for good men; and juſtice for a juſt man.

5. When the thing ſet in the place, is put for the place it ſelf: as,

n *Libelli pro libraria. Ludus pro Circo.*

Te quæſivimus omnibus libellis, Bibliothecis.

Engliſh Examples.

Thus Books are put for a Library or Study. A play for a play-houſe.

6. When the thing contained is put for the con-

container, or the Abstract for the Concrete: as,

Æn. Virg. i.

——*Vina coronant*, (i. e.) *pateram vina continentem.* Wine is put for the cup that contains it.

English Examples.

Psal. 11. 7. The righteous Lord loveth righteousnesse, (*i. e.*) righteous men.

1 Cor. 12. 28. Helps, governments, for helpers and governors.

Phil. 3. 3. Circumcision is put for the persons circumcised.

Tit. 1, 12. Wickednesse is put for wicked men. See Gen. 19. 15. Prov. 11. 5. Rom. 4. 9. Gal. 2. 12.

It is very usual in Scripture to put the Abstract for the Concrete, to set forth the excellency of the person or thing spoken of.

Thus God tels *Abraham*, that he shall not only be blessed, *Sed erit ipsissima benedictio*, Gen. 12. 2. (*i. e.*) *affluens omni benedictione; & non tam benedictus, quam ipsa benedicto dicitur.*

Thus in 1 Cor. 1. 30. Christ is not called righteous, but righteousnesse.

Met. Antecedentis.

7. When the Antecedent, or that which goes before, is put for the consequent, or that which followes: as,

Discumbere pro cœnare. Audire vel auscultare pro obtemperare. Fuimus Troes, pro non amplius sumus. Vixit, (i. e.) *mortuus est. Strato discumbitur ostro*, (i. e.) *cibum capiunt.* En-

Engliſh Examples.

Thus, to hear, is to obey.
He hath lived, (*i. e.*) he is dead.
They are ſet (*i. e*) at ſupper.
The ſword is drawn, whereby is ſignified the enſuing ſlaughter.

Scriptural Examples.

Exod. 19. 9. Deut. 5. 27. Hear, is put for obey.
So in Exod. 18, 19. Hearken unto my voice; for Obey my voice or commandement.

8. When the Conſequent is put for the Antecedent: as, *Met. Conſequentis.*
Sepultus eſt, pro mortuus eſt.
Evigilabit, pro dormitat.

Engliſh Examples.

The Gueſts are riſen, (*i. e.*) have ſupped.
He is buried, (*i. e.*) he is dead.

Scriptural Examples.

Gen. 3. 19. In the ſweat of thy face ſhalt thou eat thy bread, &c. here by ſweat following labour, is ſignified labour before meat.
Iſa. 28. 16. He that believeth, ſhall not make haſte: this *Paul* in Rom. 9. 33. interprets, ſhall

ſhall not be aſhamed: ſhame and confuſion being effects of making haſte, &c.

Met. Connexi. 9. When all things going together, one is put for another: as,

Juxta Terentium caſtra poſuerat Annibal, (i.e.) *hujus & illius exercitus.*

Annibal ibi moratur, pro exercitu Annibalis.

Engliſh Examples.

Thus *Hannibal* is put for his Army, or any Captain General for the Army under his conduct and command.

Scriptural Examples.

Joſh. 11, 21. 23. *Joſhua* overcame the Canaanites, (*i. e.*) he and his Army.

So in 1 Sam. 18. 7. *Saul* hath ſlain his thouſands, &c.

So in Mat. 25. 35. Chriſt is put for his Members.

Met. Finis A *Metonymie of the End*, is when the end is put for the means conducing to the ſame: as,

Subeat virtus veſtra experimenta majora, (i.e.) *pericula. Aris imponit honorem*, (i.e.) *ſacrificium.*

Dicitur & planſtris vexiſſe poemata Theſpis, (i. e.) *Scenas, in quibus poemata fiebant.*

An Engliſh Example.

Let your courage enterprize greater experiments (*i. e.*) dangers.

He

He layes honour upon the altar (*i. e.*) a ſacrifice; for that in the old Law none but ſuch as were Prieſts unto God were admitted to ſacrifice unto him, which was a dignity importing honour.

Scriptural Examples.

Jude 7. Sodome and Gomorrah were ſet forth for examples, (*i. e.*) were puniſhed for examples ſake.

Pſal. 57. 8. Awake my glory, (*i. e.*) my tongue given to glorifie God.

See 1 Cor. 10. 6.

A *Metonymie of the form*, is when the * form is put for the thing, to which it gives a being: as, *Met. Formæ.*

* See the explication of the Termes.

Luxuries in flagitiis, Crudelitas in ſupplicijs, avaritia in rapinis, ſuperbia in contumelijs, pro luxurioſo, crudeli, avaro, ſuperbo.

Ars mendicando quærit honeſta cibum, (i. e.) *Artifices honeſti.*

Engliſh Examples.

Thus Art is put for an Artificer; pride for a proud man, and covetouſneſs for a covetous man, and the ſoul for man. Heare you modeſty it ſelf, (*i. e.*) ſome one very modeſt.

Scriptural Examples.

Exod. 1. 5. Seventy ſouls went down into Egypt, (*i. e.*) men. The like in Gen. 12. 5. & 46. 18.

Synecdoche,

Synecdoche, es, *f.* συνεκδοχή, *Comprehenſio*, Comprehenſion, derived from συνεκδέχομαι, [*ſynecdechomai*] *Comprehendo, aut, una excipio, ſeu recipio*, to comprehend, or take together.

It is a Trope, or a form of ſpeech, whereby the more comprehenſive words are put for the leſſe comprehenſive; and contrarily: or when a part is underſtood by the whole, or the whole by a part, the general by the ſpecial, and contrarily: or, it is an exchange of the name of the part for the whole, or of the name of the whole for the part.

This figurative Exornation gives a grace unto ſpeech, which otherwiſe it would want, enforcing the underſtanding of the hearers to a deeper conſideration of the ſenſe and meaning: and is chiefly fourfold, *viz.*

1. *Synecdoche Speciei.*
2. *Synecdoche Membri aut partis.*
3. *Synecdoche Generis.*
4. *Synecdoche Totius.*

Fennaby. Confundit totum cum parte Synecdoche, Partis.

a *Myrtoum*; *auſter*; b *hyems*, *mucro*. c *Annibal*; d *Anglus*.

2. Totius: e *Orator*; *color*. f *Annus*. g *Vixit*. h *Atrides*.

1 *Synecdoche Speciei*, is when the ſpecial or a particular ſort implies a more general: as,

a *Myrtoum, pro mari*, the Myrtean ſea, for the whole ſea indefinitely. *Auſter pro vento, indefinite.*

Ariſtides pro juſto. *Crœſus pro divite.*

Mœcenas pro Patrono. *Thraſo pro glorioſo.*

Hoſtes

Hoſtes tela parant, (i. e.) *arma.*
Ecce Ariſtidem, (i. e.) *juſtum.*

Sic infinitum numerum dicimus pro magno;

Sexcenta licet ejuſmodi proferre; *ſexcenta*, (i.e.) *plurima.*

Engliſh Examples.

Cæſar, for the King. *Ariſtides*, for a juſt man. *Cræſus*, for a rich man. *Auſter*, for the wind. It is not my ſword that can help me; where by Sword is underſtood all kinde of weapons and manners of defence.

Scriptural Examples.

Pſal. 22. 4. Our fathers truſted in thee, &c (*i. e.*) our Anceſtors; where fathers, the more ſpecial name, is put for anceſtors, the more general.

Pſal. 44. 6. I will not truſt in my bow, neither ſhall my ſword ſave me. And in 46. 9. He breaks the bow, and cuts the ſpear in ſunder, &c. Where by bow, ſword and ſpear, are underſtood all weapons of war. See 2 Sam. 8. 18. Mat. 22. 21. Iſa. 63. 16.

Thus a certain number is put for an uncertain: as,

Zech. 3. 9. Chriſt is ſaid to have ſeven eyes, (*i. e.*) many, to ſignifie his perfect and ſingular care of his Church. The like in Deut. 28, 7.

Pſal. 105. 8. He hath remembred his Covenant for ever: the word which he commanded

to a thouſand generations; where a great or infinite number is put for an indefinite number, or ſuch a number as is not determined.

Pſal. 119. 64. The righteous man falls ſeven times a day; that is, often. So in Prov. 24. 16.

Thus the word [Many] is taken for all: as,

Dan. 12. 11. And many of them that ſleep in the duſt of the earth ſhall awake.

Now that this word [many] ſignifies all, the Holy Ghoſt bears witneſſe, in Joh. 5. 28. All that are in the grave ſhall hear his voice.

2. *Synecdoche partis*, or a Synecdoche of the part, that is, when a part is put for the whole: as,

b *Hyems*, a ſtorm of rain or hail for winter. *Tectum. pro domo. Mucro pro gladio.*

c *Annibal, pro exercitu cujus Dux erat, velut pars primaria.*

d *Anglus pro Anglis.*

* *Hoſtis habet muros, ruit alto á Culmine Troja; pro Hoſtes.*

Engliſh Examples.

My name is toſſed and cenſured by many tongues, (*i. e.*) by many men; where the part of an intire body is put for the whole.

Thus the roof of the houſe is put for the whole houſe; the edge of the ſword, for the ſword: and the ſoul, for the whole man.

Scriptural Examples.

Gen. 12. 15. Then *Abraham* took *Sahah* his wife

wife and the ſouls, &c. for the men and women that were his Servants. The like ſee in Rom. 13. 1.

Rom. 12. 1. Preſent your bodies a living ſacrifice; (*i. e.*) the whole man.

In Prov. 1. 16. & 6. 18. Their feet run to evill: where by feet of men, the men of ſuch converſation are underſtood.

Mat. 8. 8. I am not worthy that thou ſhouldſt come under my roof; where the roof ſignifies the houſe.

In Iſa. 7. 2, 5, 8, 9, & 9. 9. The Tribe of *Ephraim* is put for the whole people of Iſrael.

See Prov. 3. 22. & 10. 14. & 11. 26. The hand is put for the whole man, &c.

Thus the ſingular number is put for the plural: as,

d *Anglus, pro Anglis.* *Syn. e. Nid. meri* See Pag. 43.

The Roman was victor in battail, intimating the Army of the Romans.

The Engliſh man overcame the Hollander.

Scriptural Examples.

Iſa. 1. 3. The Oxe knoweth his owner, and the Aſſe his Maſters crib, &c. for Oxen and Aſſes.

Jer. 8. 7. The Stork in the heaven knoweth her appointed time; for, the Storks know their appointed time.

Rom. 3. 28. Therefore we conclude that a man is juſtified by faith, &c. for, men are juſtified by faith.

Job. 14. 1. Man that is born of a woman, (*i. e.*) men that are born of women, &c.

Synedoche Generis, is when a general word comprehends the particular, or when the more general name is put for the more ſpecial: as,

e *Orator, pro Demoſthene aut Tullio. Color, pro forma.*

g *Vixit, pro mortuus eſt.*

h *Atrides*, (i. e.) *Agamemnon; quippe qui in expeditione Trojana rex regum diceretur.*

* *In exercitu militum virtus quam maxime juvat.*

* *Virtus pro fortitudine. Poeta pro Homero aut Virgilio.*

Engliſh Examples.

Put up your weapon, for your dagger.

He lived in ſuch a Century, *(i. e.)* he is now dead.

Thus living Creatures are put for beaſts.

The Poet, *(i. e.) Homer* or *Virgil.*

Scriptural Examples.

Mark. 16. 15. Preach the Goſpel to every creature: ſignifying to all men, and not to any other creature.

Gen. 6. 12. All fleſh had corrupted his way, *(i. e.)* all men.

Mat. 2. 18. *Rachel* weeping for her children, would not be comforted, becauſe they are not; for, lived not.

Judges 19. 3. Spake to her heart: that is, comforted her.

Exod. 30. 34. All ſweet ſmelling ſpices, are put for ſpikenard.

See 1 Sam. 13, 13, 1 King 2. 4.

Sy-

Synecdoche totius, A Synecdoche of the whole is when the whole is put for the part; as,

Annus, pro tempore præsenti.

Elephantus, pro dentibus. Sylvæ pro arboribus.

Pontus, pro fluctu. Nos, pro ego.

Pabula gustassent Trojæ, Xanthumq; bibissent: (i. e.) *partem pabuli, partem Xanthi fluvii.*

English Examples.

An Army so great as drank rivers dry: meaning a great part of the water in the rivers.

He carries a Goldsmiths shop on his fingers, for Rings.

He fell into the water and swallowed the Thames, for the water.

Scriptural Examples.

1 Sam. 5. 3. Behold, *Dagon* was fallen upon his face to the ground: though the same verse declares that before its fall, the head of Dagon and both the palmes of his hands were cut off upon the threshold, &c. See Gen. 8. 13.

The world is put for the earth, in 2 Pet. 3. 6.

The man is put for the soul: as in Luk. 16. 23. & 23, 43.

So in Gen. 3. 19. Till thou return to the ground; where the man is put for his body.

It is also by this Synecdoche, when any thing is spoken concerning many persons together,

which yet appertains not to every one of them preciſely: as,

Gen. 35. 26. In this and the three precedent verſes, you have a recital of the twelve ſons of *Jacob*, (which as this verſe declares) were born unto him in Padan-aram, and yet this appertains not unto *Benjamin*, who yet is reckoned with the reſt, as in verſ. 24. for he was born in the way near Ephrath, as in verſ. 16.

And in Heb. 11. 13. The Apoſtle having enumerated many Saints, and among the reſt *Enoch*, (as in verſ. 5.) generally addes, Theſe all died in the faith, &c. and yet *Enoch* was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him, as likewiſe appears by the 5. verſe.

Synecd. Numeri. See p. 36.

Thus the plural Number is put for the ſingular: as,

Nos, pro ego.

Nos populo impoſuimus & Oratores viſi ſumus; ubi de ſe tantum loquitur Orator.

An Engliſh Example.

Cicero to *Brutus*: We deceived the people, and ſeemed Orators, ſpeaking of himſelfe only.

Scriptural Examples.

Judg. 12. 7. And *Jephthah* was buried in the cities of Gilead, (*i. e*) in one City of that Region.

Mat. 27. 44. The thieves alſo which were crucified with him upbraided him; (*i. e.*) one of the

the thieves, namely, the unbelieving and unconverted thief.

So also Gen. 21. 7. & 46. 7. * compared with the 15, & 17. verses.

* Where it is said that *Jacob* took his daughters and his sons daughters, when it appear by the 15, & 17. verses, that he had but an only daughter, by name *Dinah*, and one of his sons daughters.

But of the Grammarians it is called a *Synecdoche*, or Comprehension,* when a common word or name is restrained to a part which is expressed by the Accusative Case.

* *Cum nomen aut verbum universale restringitur ad partem vel aliquid saltem speciale, quod per accusativum effertur.*

And they call it Comprehension, because the particular is comprehended of the universal.

This *Synecdoche* is a figure of Construction, and is when that which is part is attributed to the whole: as,

Æthiops albus dentes, an Ethiopian white in the teeth; here, white agreeing to the teeth only, is attributed to the whole Ethiopian:

Pro toto positæ partes, quam passio signat, Quartum vel sextum casum Synecdoche tradit. Passivis, Neutris, adjectis, participiisq: 1. *Dentibus alba.* 2. *Caput doleo.* 3. *Spoliata lacertos.* *Farnaby.*

1. *Dentibus alba*, White in the teeth.

2. *Caput doleo*, I am pained in my head.

3. *Spoliata lacertos*, Bereft of the strength of the body.

By this Synecdoche all Nouns Adjectives, signifying any property; also Verbs Passives, and Neuters, signifying any passion, may govern an Accusative or an Ablative Case, signifying the place wherein the property or passion is: as,

Æger pedes, or *pedibus*, Diſeaſed in the feet.

Rubet Capillos, His hairs are red.

Truncatus membra bipenni, Cut in the limbs with an axe.

Cætera ſimiles, uno differunt, Like in other things, in one thing they differ.

IRonia, εἰρωνεία, *Simulatio*, *irriſio*, mocking or counterfeiting, derived from εἰρωνεύομαι, *in loquendo diſſimulatione utor*, to diſſemble in ſpeaking; or from εἴρω, [*eiro*] *dico*, from whence εἴρων, [*eiron*] *Simulator, qui aliter dicit ac ſentit*: from which *Ironia* is taken for diſſimulation, whereby one thing is thought and another ſpoken; it ſignifies alſo taunting ſpeeches, or a ſpeaking by contraries; as if we ſhould ſay black is white.

It is called the mocking Trope, whereby in deriſion we ſpeak contrary to what we think or mean, or when one contrary is ſignified by another:

This Trope is not ſo well perceived by the words, as either by the contrariety of the matter, or the manner of utterance, or both.

Antiphraſis and this are of very nigh affinity, only differing in this, that Antiphraſis conſiſts in the contrary ſenſe of a word, and Ironia of a ſentence.

Farnaby. Contra quam ſentit ſolet Ironia jocari.
Scilicet, a *egregiam laudem*; b *pulchre*; *bone cuſtos.*

a *Egregiam laudem*, (i. e.) *turpe potius dedecus & infamiam.*

b *Pul-*

b *Pulchrè*, (i. e.) *fœdiſſimè.*
c *Bone cuſtos*, (i. e.) *male cuſtos.*
O ſalve a *bone vir, curaſti* b *prebè*, (i. e.)
a *peſſime*, b *negligenter*: *fœdè neglexiſti.*

Si genus humanum, & mortalia temnitis arma,
At 1 *ſperate deos memores fandi atq; nefandi.*
Alter erit maculis auro 2 *ſqualentibus ardens.*
Hunc ego ſi potui tantum 1 *ſperare dolorem.*

1. *Sperate*, (i.e.) *timete. Sperate* (i. e.) *timere.*
2. *Squalentibus*, (i. e.) *ſplendentibus. Eſt in hic vocibus Catachreſis.*

Engliſh Examples of an Irony.

He was no notorious Malefactor, but he had been twice on the Pillory, and once burnt in the hand for trifling overſights.

Milo had but a ſlender ſtrength, who carried an oxe a furlong on his back, then kill'd him with his fiſt, and eat him to his breakfaſt.

So when the Perſian army was at variance among themſelves, *Philip* of Macedon (their utter enemy) ſaid, He would ſend his army to make them friends.

Thus *Gnatho* ſpeaks Ironically to *Thraſo*; What (quoth he) they knew you not after I had ſhewn them your good conditions, and made mention of your vertues? Then anſwered *Thraſo*, You did like an honeſt man, I heartily thank you: Here, both the ſaying of *Gnatho* and *Thraſoe*'s Anſwer have a contrary ſignification.

Scriptural Examples.

Gen. 3. 22. And the Lord God said, Behold, the man is become as one of us: whereby the Lord declares his great disdain of their affectation of an impossible preheminence, in being like to God; as if he had said, he is now by his sin become most unlike unto us; I see how well Satan hath performed his promise to them; is he not become like one of us?

Judg. 10. 14. Go cry to the gods which ye have chosen.

So in Isa. 14. 4, 8, 9. The Lord teaches his children to deride the proud insulting King of Babylon.

Our Saviour also to awaken his drousie Disciples out of their security, doth in Mat. 26. 45. use this form of speech; Sleeep on now and take your rest, *&c.* as if he had said, A perillous time is at hand, wherein you shall have little list or leisure to sleep, you have therefore now the moe need to watch and pray.

So *Micaiah* in 1 King. 22. 15 bids *Ahab* go to battail against *Ramoth-Gilead* and prosper, (*i. e.*) go up and perish.

Thus in 1 King. 18. 27. *Elijah* mocked the worshippers of *Baal*; Cry aloud, for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened.

Job. 12. 2. Thus he taunts at his false friends: No doubt but ye are the people, and wisdome shall die with you: as if he had said, In your own conceits there are none wise but your selves.

ſelves. No doubt but reaſon hath left us, and is gone wholly unto you; yea wiſdome is ſo tyed to your perſons, that her converſation and ruine depends upon yours.

1 Cor. 4. 8, 10. We are fools, ye are wiſe; we nothing, ye all, *&c.*

See Amos 4. 4, 5. Eccleſ. 11. 9.

CAtachreſis, κατάχρησις, *abuſio*, abuſe, derived from κατάχρωμαι, [*catachraomai*] *abutor*, to abuſe, or from the præpoſition κατὰ, [*cata*] *contra*, againſt, and χρῆσις, [*chreſis*] *uſus*, uſe.

It is a form of ſpeech, whereby the ſpeaker or writer, wanting a proper word, borroweth the next or the likeſt to the thing that he would ſignifie.

It is an improper kinde of ſpeech, ſomewhat more deſperate than a Metaphor, and is the expreſſing of one matter by the name of another, which is incompatible with, and ſometimes clean contrary to it: and is when the change of ſpeech is hard, ſtrange, and unwonted: or,

It is the abuſe of a Trope, when words are too far wreſted from their native ſignification, or when one word is abuſively put for another, for lack of the proper word:

Dulcior improprietas eſt Catachreſis abuſio vocis: *Vir gregis; ultorem promiſit; pulchra minatus.* *Farnaby.*

* *Vir gregis ipſe caper, deerravit,* ——(i. e.) *Dux gregis.* * *Vir gregis* (i. e.) *Caper.*

Capitis nives, (i. e.) *Cani capilli.*

Speravi dolorem, (i. e.) *timere dolorem.*

Facies ſimillima Lauro; nam facies propriè hominis eſt. En-

Engliſh Examples of Catachreſis.

A voice beautiful to his ears.

He threatens me a good turn.

I promiſed him an executioner.

I gave order to ſome ſervants of mine, (whom I thought as apt for ſuch Charities as my ſelf) to lead him out into a forreſt, and kill him; where Charity is uſed, or rather abuſed for Cruelty.

They build a horſe by *Pallas* are divine: here the Poet traduceth that to a beaſt, which is proper to the making of a houſe.

And as he ſaid that miſlik'd a picture with a crooked noſe: The elbow of his noſe is diſproportionable.

By the licenſe of this figure we give names to many things which lack names: as when we ſay,

The water runs, which is improper; for to run, is proper to thoſe creatures which have feet and not unto water.

By this form alſo we attribute hornes to a ſnail, and feet to a ſtool; and ſo likewiſe to many other things which lack their proper names.

Scriptural Examples of Catachreſis.

A Caution.

Note that though this Trope be to be found in divers places of Scripture, yet not as if the Scripture abuſed words, but becauſe thoſe words which are Catacheſtical depart a little from the uſual cuſtome of figurative ſpeaking, and are ſpoken or hang together more roughly or hardly: as, Heb.

Heb. 11. 5. *Enoch* was tranſlated that he ſhould not ſee death.

Hoſ. 4. 8. They eat up the ſins of my people.

Deut. 32. 14. The blood of the grape didſt thou drink, (*i. e.*) the juice of the grape.

Prov. 30. 15. By this form of ſpeech *Solomon* nameth the two daughters of the horſeleech.

Pſal. 137. 5. Let my right hand forget her cunning: here is forgetting applyed to the hand, which is proper to the minde.

Jer. 46. 10. The ſword ſhall devour; here to devour, (the property of a living creature with teeth) is Catachreſtically applied tn the ſword.

Lev. 26. 30. And I will cutt down your Images, and caſt your carkaſſes upon the carkaſſes of your Idols, *&c.* here pieces of Images are called carkaſſes.

Exod, 23. 19. Thou ſhalt not ſeeth a Kid in his Mothers milk.

Thus in Pſal. 6. 8. Prayers and tears are ſaid to have a voice; the like of tears in Pſal. 39. 12. The Lord hath heard the voice of my weeping.

Iſa. 64. 1. Oh that thou wouldſt rent the heavens, *&c.* The Prophet here ſpeaks of God after the manner of men; if a man were in heaven and ſhould deſcend, he having a body of groſſe ſubſtance, muſt divide and rend the heavens; but God being a moſt pure Spirit, paſſeth through all things without any dividing or rending; yet is there in theſe divine condeſcenſions of ſpeech a ſingular excellency.

Rev. 1. 12. And I turned to ſee the voice, *&c.* So Exod. 20. 22. Ye have ſeen that I have talked, *&c.* (*i. e.*) ye have heard the Lord ſpeak. See Exod. 5. 21, *&c.*

Metalepſis,

Est autem hæc in Metalepsi natura, ut inter quod transfertur sit medius quidam gradus, nihil ipse significans, sed præbens transitum; quem Tropum magis affectamus, ut habere videamur, quàm ut ullo in loco desideremus.

Metalepsis, μετάληψις, *Transumptio, participatio*, Participation or a taking from one another, derived from μεταλαμβάνω, [*metalambano*] *transumo, aut particeps sum*, to take of, or partake with another.

Metalepsis is a forme of speech whereby the Oratour or speaker in one word expressed, signifieth another word or thing removed from it by certain degrees. Or,

It is the cloathing of a Trope with excellency, or the multiplying of a Trope in one word; to wit, first, when by one improper word another is signified, then by that improper word perhaps another, and so one after another till it comes to the proper word, a mean or middle degree, which affords a passing over or change intervening.

It is the continuation of a Trope in one word through the succession of significations.

This Trope is a kinde of Metonymie, signifying by the Effect a Cause far off by an effect nigh at hand; and it teaches the understanding to drive down to the bottome of the sense, and instructs the eye of the wit to discern a meaning afar off; for which properly it may be aptly compared to an high prospect, which presents to the view of the beholder an object remote, by leading the eye from one mark to another by a lineal direction, till it discerns the object inquired.

Farnaby. Transcendit mediis gradibus Metalepsis ad altum:

Hinc movet 1 *Euphrates bellum. Mirabar* 2 *aristas*

1. *Euphrates*

1, *Euphrates pro Mesopotamia, per Meton. Adjuncti. Mesopotamia pro Orientalibus, per Synecdochen membri.*

2. *Aristas, pro spicis, per Synecdochen Membri: Spica, pro segete, per Synecdochen item Membri: Seges, pro æstate, quo anni tempore in agris luxuriatur, per Metonymiam subjecti pro Adjuncto: æstas pro anno rursum, per Synechdochen Membri.*

*Invadunt * urbem somno vinoq; sepultam.* Virg. Æneid.
(i. e.) *Invadunt Troianos somno vinoq; sepultos.*

* *Urbem, pro Troja, per Synecdochen Generis; Troja, pro Trojanis, per Metonymiam Subjecti.*

English Examples of Metalepsis.

Virgil by ears of corn signifieth summers, by a Metonymie of the subject; and by summers, y ears, by a Synecdoche of the part.

They invade and enter the City, drowned in sleep and wine, *(i e,)* they invade Troy, or the Trojans buried in sleep and wine.

Scriptural Examples.

Lam. 4. 4. The tongue of the sucking childe cleaveth to the roof of his mouth for very thirst, *&c.* Here, by the extreme thirst of the sucking babes, the Prophet signifies the mothers barren and dry beasts; and by the dry beasts, the extreme hunger and famine; and by the famine, the wofull affliction and great misery of the people.

Mat. 21. 10. All the City was moved; where the City is put for *Jerusalem*; the general word com-

comprehending the particular by a Synecdoche *Generis*; and Jeruſalem, for its inhabitants, by a Metonymie of the ſubject.

Mal. 4. 2. The Sun of righteouſneſſe ſhall ariſe with healing in his wings.

Where wings are put for beams by a Catachreſtical Metaphor. And beams for comfort and refreſhing by a Metaphor. See Eſth. 2. 16. Exod. 27. 20.

* *Alicujus augendi minuendive cauſa ſuperat veritatem.*

HYperbole, ὑπερβολή, *Superlatio*, *Exnperatio*, * Exuperation or a paſſing of meaſure or bounds; derived from ὑπερβάλλω, [*hyperballo*] *ſupero*, to exceed.

It is an eminent exceſſe in advancing or repreſſing, and is when the Trope is exceedingly inlarged, or when the change of ſignification is very high and lofty, or when in advancing or repreſſing one ſpeaks much more then is preciſely true, yea above all belief.

Hyperbole ſometimes expreſſes a thing in the higheſt degree of poſſibility beyond the truth, that in deſcending thence we may finde the truth and ſometimes in flat impoſſibilities, that we may rather conceive the unſpeakableneſſe then the untruth of the relation.

But though an Hyperbole may be beyond belief, yet ought it not to be beyond meaſure or rule; let it ſuffice to advertiſe, that an Hyperbole feigns or reſembles, not that it would by a fiction or untruth deceive; but then is the vertue and property of an *Hyperbole*, when the thing it ſelf, of which we ſpeak, exceeds the natural rule or meaſure, therefore it is granted to ſpeak more largely, becauſe as much as the thing

thing is, can not be reached unto.

Hyperbole is twofold, *viz.*

1. *Auxesis*, when we increase or advance the signification of a speech.

2. *Meiosis*, When we diminish or repress the signification of a speech.

Extenuans augensve excedit Hyperbole verum.
Astra ferit. Pluma levior. Volat ocyor Euro.

Merita vestra cælum contingunt.
Candidior Cygnis. Hedera formosior alba.
Jam jam tacturos Tartara nigra putes.

Auxesis, αὔξησις, *augmentum*, an increasing.

It is when for the increasing, and amplifying we put a word more grave and substantial in stead of the proper word being lesse: as,

Cum liberalem, magnificum; severum, sævum; improbum, sacrilegum dicimus.

English Examples.

In dispraise.

Thus a proud man is called Lucifer, a drunkard a swine, an angry man mad.

In praise.

Thus a fair virgin is called an Angel; good musick celestial harmony; and flowers in medowes, stars.

Scriptural Examples of Auxesis.

Isa. 4. 1. Wars are put for some strife.

Jer. 15. 20. And I will make thee unto this people a strong brazen wall, *&c.*

Gen.

Gen. 11. 4. Let us build us a city and a tower, whose top may reach unto the heaven, *&c.* See Mic. 9, 7. Job 39. 19. Gen. 41. 47. Exod. 8. 17. Judg. 5. 4, *&c.*

Meiosis, μείωσις, *diminutio, extenuatio*; Diminution, or lessening.

It is when lesse is spoken, yet more is understood; or when for extenuation sake we use a lighter and more easie word or terme then the matter requires; or when we put a lesse word for a greater: as,

Cum adulatorem blandum & affabilem, prodigum aut audacem, liberalem aut fortem nuncupamus. Of this further at the end of Hyperbole.

But the Hyperbolical Meiosis or Dimunition, is that which increases defect: as,

Cum homunculum, Pygmæum; stupidum, stipitem; qui non respondet, mutum appellamus.

English Examples of Meiosis.

Thus a great wound is called a scratch; a flat fall, a foile, and a raging railer, a testy fellow, *&c.*

As Auxesis of small things makes great matters, so Meiosis of great matters makes but trifles.

In Meiosis, the speaker ought to take care that he fall not into that fault of speech, called *Tapinosis*, humility, that is when the dignity or majesty of a high matter is much defaced by the baseness of a word; as to call the Ocean a stream, or the Thames a brook, a foughten field

a

a fray, great wisdome, pretty wit; or as if one should say to a King, May it please your Mastership.

Scriptural Examples of Meiosis.

1 Sam. 24. 15. After whom is the King of Israel come out? after a dead dog, and after a flea? See Psal. 22. 7. 1 King. 16. 2.

Thus in 1 Cor. 5. 1. lesse is put that more may be gathered from it.

Jam. 4. 17. To him that knoweth to do good, and doth it not, to him it is sin, (*i. e.*) a great sin.

1 Cor. 10. 5. But with many of them God was not well pleased, (*i. e.*) was highly displeased.

Thus in Gen. 18. 27. *Abraham* calls himself but dust and ashes.

And in Job 25. 6. He calls man but a worm.

English Examples of an Hyperbole.

Streams of tears gushed out of her eyes, and the greatness of her grief rent her heart in sunder: where by these incredible tokens of sorrow, her incredible lamentation and grief is signified.

This form of speech is either simple, or compared: *viz.*

1. Simple, as to call the belly of a great glutton, bottomlesse: him that is most hasty in his fury, brainlesse; a notable coward, heartlesse.

2. An Hyperbole is compared two manner of waies:

1 By equality of comparison: as, to call a beautiful virgin an Angel; a shrew, a devill; a drunkard, a swine; an extortioner, a wolfe.

2. By the comparative degree, *&c.*

Harder then a Diamond. Swifter then thought The worst that ever eye saw, or heart could imagine.

But in the frontiers of impossibilitie: as,

Though a thousand deaths followed it, and every death were followed with a hundred dishonours.

The world sooner wanted occasions, then he valour to go through them.

Words and blows came so thick together, as the one seemed a lightning to the others thunder.

Beyond the bounds of conceit, much more of utterance.

Scriptural Examples of Hyperbole.

Judg. 20. 16. There are 700 men spoken of, every one of which could sling a stone at an hairs breadth and not misse.

2 Sam. 1. 23. *Saul* and *Jonathan* were swifter then eagles and stronger then Lions.

Gen. 32. 12. Thy seed shall be as the sand of the sea. See Psal. 78. 27. So in Heb. 11, 12. So many as the stars of heaven.

Deut. 9. 4. Cities fenced up to heaven.

Psal. 107. 26. The waves of the sea mount up to heaven, and go down to the depths, (*i. e.*) they are sorely tossed up and down when the Lord commands and raises the stormy winde.

Joh. 21. 25. The whole world could not contain the books, if they were written, &c. (*i. e.*) they would be very many.

Luk. 10. 15. Thou *Capernaum* which art lifted up to heaven, (*i. e.*) highly exalted.

Luk.

Luk. 10. 18. I beheld Satan as lightning fall from heaven.

See Psal 42. 3. & 69. 4. Prov. 13. 24.

Joel 3. 18. The Hills shall flow with milk, and the mountains with wine, *&c.*

1 Sam. 25. 37. *Nabals* heart died in his breast, and he was made into a stone: This carries a far greater and more emphatical energie of signification with it, then our manner of speech, he was very much affrighted and astonished.

ALLegoria, ἀλληγορία, *Inversio, permutatio*, inversion or changing; It is an inversion when one thing is propounded in the words, and another in the sense, the word is derived from ἀλληγορέω, [*allegoreo*] *aliis verbis allegoricè significo*, to a signifie a thing allegorically under other words.

Observe, that in a Metaphor there is a translation of one word only; in an Allegory, of many; and for that cause an Allegory is called a continued Metaphor.

And as a Metaphor may be compared to a star in respect of beauty, brightnesse and direction; so an Allegory may be likened to a constellation, or a company of many stars.

An Allegory is a sentence that must be understood otherwise then the literal interpretation shewes.

It is the continuation of Tropes in divers words, as a Metalepsis is the continuation of a Trope in one word through the succession of significations; and these are sometimes confused or distinct; or,

It is the continual prosecution of a Metaphor

and that proportionably through the whole ſentence, or through divers ſentences, or as others ſay,

It is the continuation of a Trope, and of the ſame Alluſion in the ſame diſcourſe; and is, when one kinde of Trope is ſo continued, as look with what kinde of matter it be begun, with the ſame it be ended.

Farnaby. Continuare Tropos allegoria adſolet: a *Abſq;* *Et Cerere & Baccho Venus alget. Claudite rivos.*
a (i. e.) *Sine pane & vino friget amor.*

In Reipublicæ corpore omnia membra, manus, pedes, caput, in totius ſalutem conſpirare debent.

Quoniam ex vadis jam evaſiſſe videor, & ſcopulos prætervecta videtur oratio, perfacilis mihi reliquus curſus oſtenditur.

O Naves, referent in mare te novi
Fluctus: O quid agis? fortiter occupa
Portum, &c.

In qua, Navem pro Republica, fluctuum tempeſtates pro bellis Civilibus; & portum pro pace & concordia intelligi voluit Horatius; lib. 1. Od. 14.

Engliſh Examples of an Allegory.

Shall we ſuffer the monſtrous Crocodile to come out of *Nilus* and to break into our fold, to overcome our Shepherd, to rent off our skins with his griping pawes, to cruſh our carkaſſes with his venemous teeth, to fill his inſatiable paunch with our fleſh, and to wallow at his pleaſure in our wool?

By

By this Allegory our enemies are described, who either by open force or secret conspiracy are prepared and fully bent to captivate, infringe and destroy the people with their liberties, and to possesse their dwelling places and enjoy their wealth.

Rub not the scar, lest you open again the wound that is healed, and so cause it to bleed afresh.

Though this be sense and a reall truth in the letter, yet it hath an Allegorical signification, (*i.e.*) Renew not by rehearsal that sorrow which time hath buried in the grave of oblivion, or made forgot.

Philoclea was so invironed with sweet rivers of vertue, that she could neither be battered nor undermined.

Where *Philoclea* is expressed by the similitude of a Castle; her natural defence, by the natural fortification of rivers about a Castle; and the Metaphor continues in the attempting her by force or craft, expressed by battering or undermining.

But when she had once his Ensign in her minde: then followed whole squadrons of longings, that so it might be with a main battle of mislikings and repinings aginst their creation.

Where you have Ensigns, squadrons, main-battles, Metaphors still derived from the same thing, to wit, war.

The world's a Theater of theft; great rivers

rob the ſmaller brooks, and they the Ocean.

Sometimes an Allegory is mixt with ſome words retaining their proper and genuine ſignification, whereof this may be an Example:

Why coveteſt thou the fruit, and conſidereſt not the height of the tree whereon it growes? thou doſt not forethink of the difficulty in climbing, nor danger in reaching, whereby it comes to paſſe, that while thou endeavoureſt to climb to the top, thou falleſt with the bough which thou embraceſt.

This Allegory deſcribes, though ſomewhat obſcurely, yet very aptly the danger, vanity, and common reward of ambition: And the words which retain their proper ſignification are theſe, coveteſt, conſidereſt, and forethink; which words do make it a mixt Allegory.

Scriptural Examples of an Allegory.

A *Scriptural Allegory* is ſuch as contains an abſtruſe and hidden ſentence, and other then the native ſignification of the words will bear; and it is, when under a dark and hidden ſaying, the literal ſenſe contains another, to wit, a ſpiritual or myſtical meaning.

It is the repreſentation of ſome myſtical or ſpiritual thing by another, mentioned in Scripture, and is, when by the things done under the old Law, the myſteries of the New Teſtament are ſignified: from whence an Allegorical ſenſe of the Scripture hath its riſe.

A Scriptural Allegory is twofold, *viz.*

1. Natural

1. Natural.
2. Inferr'd.

A natural Allegory is such as is expresly delivered in the Scriptures themselves; and this properly is the mystical sense of the Scripture: as, Gal. 4. 25. For this *Agar* is Mount Sinai in Arabia, and answereth to Jerusalem which now is, *&c.*

The Apostles meaning here is, that in a mystical sense, *Agar* hath some proportion unto Jerusalem, that is unto the Jewes, whose Metropolis or chief City Jerusalem was: for, as *Agar* the bond-woman obtained a place in *Abrahams* house, and was at length cast forth thence; so the Jews were in the Apostles time under the servitude of the Law, and for that they would be justified by the works of the Law, were ejected the house of God.

Exod. 34. 29. The face of *Moses* shined, *&c.* This contains an Allegorical sense which the Apostle explains in 2 Cor. 3. 7., 13, 14. But if the ministration of death, *&c.* was glorious, so that the Israelites could not stedfastly behold the face of *Moses* for the glory of his countenance, *&c.* how shall not the ministration of the spirit be rather glorious? verf. 14. but their minds were blinded: for untill this day remaineth the same vail. *&c.* in the reading of the old Testament: which vail is done away in Christ. The Glory of the old Testament.

The like Allegory you may find if you compare Exod. 12. 15, 17. with 1 Cor. 5. 7, 8.

2. An Allegory inferr'd, is such as the Scripture it self shewes not, nor makes manifest, but is brought in by interpreters.

Allegories of this kind are like unto pictures; but their literal expositions like to stone-wals; the house hath its strength from the stone-wals, the pictures afford not the least strength either to the house or wals.

This Allegory is either offered, or inforced and wrested:

1. That inferr'd Allegory from Scripture which is offered, hath a probable ground and foundation in the literal sense, and a proportionable agreeableness of things, and is likewise agreeable to the Analogie of faith: as,

Gen. 6. 14. The description there of the Arke of *Noah* doth allegorically represent Gods spiritual house or Church, which in 1 Pet. 2. 5. is said to be built up of living stones; and also denotes the Lords miraculous preservation of that Church of his, so that neither the waves, or strange and pernicious doctrines, or tentations or persecutions can break in upon or drown it.

Gen. 8. 11. The Olive leaf represents the Gospel; for in Luk. 10. 34 it is evident that oil signifies mercy and peace.

Luk. 15. The prodigal, when absent from his fathers house, found nothing but misery and perplexity; which doth Allegorically represent unto us, That rest is to be found in the Creator only, and not in the creature.

So in the whole book of Canticles, the sweet conference between Christ and his Church, is set down in the words and expressions proper to husband and wife.

Thus old age is most elegantly decipher'd in Eccles. 12. 5, 6.

2. An-

2. An Allegory inforc'd and wreſted, is ſuch as is left deſtitute of a probable ground or foundation in the literal ſenſe; either it differs too much from the thing, from which it is taken, or it is agreeable to another and thwart object; or otherwiſe it is too far remote from the Analogie of the Scriptures: as, ſuch are,

Mat. 13, 8. And other ſeeds fell into good ground and brought forth fruit, ſome an hundred fold, *&c.* See Pſal. 110. 1. Mat. 15. 11.

Other Allegories.

Jer. 23. 5, 6. Behold, the daies come, ſaith the Lord, that I will raiſe unto a *David* a righteous branch, *&c.*

In his daies *Judah* ſhall be ſaved, and Iſrael dwell ſafely, ſo in Zech. 3. 10.

Which Allegorically repreſents the glorious peace and tranquillity of all Saints, when Chriſt ſhall have ſet up his Kingdome, and reign from the River to the end of the land.

See Hoſ. 13, 14, 15. Job. 29. 6. Prov. 23. 29.

ANtonomaſia ὀντωνομασία, nominis unius pro alio poſitio, A putting of one name for another, or the exchanging or a name; derived from *ἀντὶ, pro,* for, and *ὀνομάζω, [onomazo] nomino,* to name:

Antonomaſia is a form of ſpeech, whereby the orator or ſpeaker, for a proper name putteth another, and ſome name of dignity, office, profeſſion, ſcience, or trade.

It

It is a kinde of a *Metonymie* and *Synecdoche Generis*, and is when another name, a nickname or common name is put inſtead of the proper name, or when a word being put without a name, ſupplies the place of the name.

Farnaby. Antonomaſia imponit cognomen, ut; [a] *Irus*; *Impius*; [b] *Æacides*; [c] *Pœnus*; [d] *Cytherea*; [e] *Poeta*.

[a] *Irus* being a poor Meſſenger of *Penelopes* woers, is here put for any poor man.

Impius, wicked, the wicked fellow is put for any man notoriouſly wicked.

[b] *Achilles*, the Nephew of *Æacus*.

[c] Carthaginian for *Hannibal* who was the eminent man of Carthage.

[d] Any remarkable perſon of *Cythera*, but here it ſignifies *Venus*, who was carried to Cythera in a cockle-ſhell, and was the goddeſſe of that place.

[e] *Poeta* the Poet; for *Virgil* or *Homer*.

Arma virumq; cano; ——— *ubi intelligitur Æneas.*

Engliſh Examples.

This *Rhetorical Exornation* is uſed five waies, viz.

1. Hereby the Oratour ſpeaking to high dignities, boweth (as it were) the knee of his ſpeech, and lifts up the eye of his phraſe to the bright beams of earthly glory, thereby declaring his reverence and their dignity: thus when he ſpeaks to a King or a Prince, he ſaith your

your Majesty, your Highnesse: to a Nobleman your Lordship, your Honour.

2. Instead of name or title, he useth a decent and due Epithet, thus, Honourable Judge, Honoured Sir.

3. The Author by the name of his profession or science, as when we say, the Philosopher for *Aristotle*: The Roman Orator for *Cicero*: The Psalmograph for *David*.

4. A man by the name of his Countrey: as, the Persian, the Germane, the Britain.

5. When we give to one man the name of another, for the affinities sake of their manners or conditions. In praise thus, As when we call a grave man a *Cato*, a just dealer an *Aristides*, a wise man a *Solomon*. In dispraise, To call an envious detractor a *Zoilus*, a captious reprehender a *Momus*, a tyrant a *Nero*, a voluptuous liver an *Epicure*.

Scriptural Examples of Antonomasia.

Prov. 18. 10. The name of the Lord is a strong Tower, *&c.*

Joel 2. 11. He is strong that executes his word.

Gen. 21. 33 The everlasting God, where the common attributes, strong and everlasting are put for Jehovah, the more proper name of God.

So in Mat. 21. 3. Joh. 11, 3, 12. Christ is called Lord: and in Joh. 11. 28. Master: and in Mat 8. 20. & 9. 6. The son of man: in Gen. 48. 16: The Angel: in Exod. 3. 2 The Angel of the Lord: and in Isai. 63. 9. the Angel of the Lords presence: and Euphrates is in Gen. 31. 21.

called

called the River: and Christ in Dan. 11. 22. is called the Prince of the Covenant. and in Gen. 3. 15. the seed of the woman: and in Heb. 12. 24. the Mediator of the New Covenant.

Thus Christ also calls his Church, his Sister, his Love, and his Dove; and the Church in like manner, him her Beloved.

Litotes, λιτότης, *tenuitas*, *tennity*, smalness or fineness, derived from λιτός, [*litos*] *tenuis*, small or fine.

It is a kinde of Synecdoche.

* *Negatio contrarii auget vim affirmationis.*

A Trope when a word is put down with a sign of negation, * and yet as much is signified as if we spake affirmatively, if not more: and by others it is called a Figure.

When lesse is said then signifyed, and whereby the oratour or speaker for modesties sake seems to extenuate that which he expresses.

Farnby. *Non equidem laudo*, est Litotes; *nec munera* sperno.*

* *Non sperno.* (i. e.) *diligo.*

Rhodi Romanis haud infesti, (i. e.) *amicissimi.*

Et Gens illa quidem sumptis non tarda pharetris, (i. e.) *velocissima.*

Me non spernitis, (i. e.) *diligitis.*

English Examples.

It is no small account that he makes of his own wit, or he setteth not a little by himselfe.

Here

Here by the negations of ſmall and little, or much, are both ſignified and properly amplified.

Alſo by denying the Superlative it takes the Poſitive degree thus:

He is not the wiſeſt man in the world, or he is none of the wiſeſt, (*i. e.*) he is not wiſe at all.

This and ſuch like formes of ſpeaking are uſed for modeſties ſake; for it were not ſo ſeemly to ſay, that he lacks wit, or that he is a fool.

So, if a man had ſome good occaſion or juſt cauſe to commend himſelf, he cannot by any means do it in more modeſt manner then by this form of ſpeech, as if he ſhould ſay:

I was not the laſt in the field to engage the enemies of my Countrey.

Here, if he ſhould have ſaid, I was firſt, or one of the foremoſt in the field, although he had ſpoken never ſo truly, it would have ſavoured of arrogancy and boaſting.

Scriptural Examples of Litotes.

Pſal. 51. 17. A broken heart God will not deſpiſe, (*i. e.*) he will highly prize it.

1 Theſſ. 5. 20. Deſpiſe not propheſying, (*i. e*) ſee that you highly prize it. The like in Rom. 2. 4.

Pſal. 105. 15. Touch not mine anointed, *&c.* (*i. e.*) hurt them not, take heed you be not found among the perſecutors of my anointed ones.

Job

Job. 10. 3. Deſpiſe not the work of thine hands, (*i. e.*) do thou graciouſly take notice of the work, *&c.*

Pſal. 9. 12. He will not forget the cry of the humble, (*i. e.*) he will ſurely remember their cry, *&c.*

Thus when the Scripture would ſtrongly affirm, it doth it oftentimes by denying the contrary: as,

Iſai. 38. 1. Thou ſhalt die, and not live, (*i e.*) thou ſhalt certainly die.

The like in Ezek. 18. 21. Deut. 28, 33. Joh. 1. 20. Iſa. 39. 4. Jer. 42. 4. 1 Joh. 1. 5.

Job. 31. 17. *Job* ſaith that he hath not eaten his meat alone, and that he hath not ſeen any man periſh for want of cloathing, or any poor for lack of covering.

Here if *Job* had ſaid, that he had feaſted many, that he had cloathed every poor body that ſhould otherwiſe have periſhed, he had not ſpoken ſo modeſtly, albeit he had ſaid as truly.

It is very familiar with the Hebrewes, by affirming and denying to expreſſe the ſame thing for ſtronger confirmation of it: as,

Deut. 33 6. Let *Reuben* live and not die. The like in 1 Sam. 1. 11. Prov. 36. 11.

O *Nomatopœia*, ὀνομαλοποιία, *Nominis ſeu nominum fictio*, the feigning of a name or names; derived from ὀνομαλοποιέω, [*onematopoieo*] *nomen ſeu nomina fingo, fingo vocabula, á ſono ea deducens*

deducens; to feign a name from the ſound.

Nominis fictio, is a form of ſpeech, whereby the oratour or ſpeaker makes and feigns a name to ſome thing, imitating the ſound or voice of that which it ſignifies, or elſe whereby he affecteth a word derived from the name of a perſon, or from the original of the thing which it expreſſeth: or,

It is a kinde of Metonymie, and it is properly ſaid of words ſo feigned, that they reſemble or repreſent the ſound of the thing ſignified.

A ſonitu voces Onomatopœia fingit; *Farnaby.*
1 *Bambalio*, 2 *Clangor*, 3 *Stridor*, 4 *Taratantara*, 5 *Murmur.*

1. A ſtammerer. 2. The ſound of a Trumpet. 3. A craſhing noiſe, or the craking of a door. 4. The ſound of the Trumpet. 5. The noiſe of water running, a running or buzzing noiſe.

Teucria, a Teucro. Dardania a Dardano.

Engliſh Examples of Onowatopeia.

This form of feigning and framing names is uſed 6. waies, *viz.*

1 By imitation of ſound, as to ſay, a hurliburly ſignifying a tumult or uproar: likewiſe, ruſhing, lumbering, ratling, bluſtring, *&c.*

2. By imitation of voices, as, the roaring of Lions, the bellowing of bulls, the bleating of ſheep, the grunting of ſwine, the croaking of frogs, *&c.*

3. By

3. By the derivation from the original; the city Troy was ſo called by derivation from King *Tros*, and before that, it was called *Teucria* from *Teucrus*, and firſt of all *Dardania* from *Dardanus*; ſo *Ninivie* of *Ninus*.

4. By compoſition, as when we put two words together and make of them but one, as Orator-like, Sholar-like: thus alſo we call a churle, thick-skin; a niggard, pinch penny; a flatterer, pick-thank.

5. By reviving antiquity; touching this I refer the reader to *Chaucer*, and to the ſhepherds Kalendar.

6. When we ſignifie the imitation of another mans property in ſpeaking or writing; this form of ſpeaking is more uſual in the Greek tongue, and ſometimes uſed in the Latine: as,

Patriſſare, *Matriſſare*, *Platoniſſare*, (i. e.) to imitate his father, to imitate his mother, to imitate *Plato*, which form our Engliſh tongue can ſcarce imitate, except we ſay he doth fatherize, Platonize, temporize, which is not much in uſe; yet we more uſually follow this form, thus; I can not Court it, I can not Italian it, (*i. e.*) I can not perform the duty or manners of a Courtier, I cannot imitate the faſhion of an Italian.

ANtiphraſis, ἀντίφρασις, *Sermo per contrarium intelligendus*, a word or ſpeech to be underſtood by the contrary, or contrarily; derived from ἀντιφράζω, *Antiphrazo*, *per contrarium loquor*, to ſpeak by contraries.

Antiphraſis

Antiphrasis is a form of speech which by a word expreſt doth ſignifie the contrary.

It is a kinde of an Irony, and is,

When one and the ſame word hath a contrary ſignification, or a meaning contrary to the original ſenſe.

Antiphraſis voces tibi per contraria ſignat; *Farnaby.*
[a] *Lucus*; [b] *Sacra fames*; [c] *Euxinus*; [d] *Symphora*; [e] *Parcæ*.

[a] *Lucus*, ſignifies a lightſome place or lightning, according to the original of the word; but here it ſignifies a grove or thick wood, for that it takes in no light at all.

[b] *Sacra fames*, literally ſignifies holy famine or hunger; bue here, a covetous deſire.

[c] *Euxinus*, originally Hoſpitable, but here it ſignifies a part of the ſea near *Thrace*, which is nothing leſſe.

[d] *Symphora*, congeſtion or heaping up; but it is ſometimes taken for proſperity, and ſometimes for adverſity.

[e] *Parcæ*, originally ſignifies ſparing or favouring, but here by Antiphraſis it ſignifies the three feigned Goddeſſes of deſtinie: *viz.*

Clotho, which puts the wool on the Diſtaffe.

Lacheſis, which drawes the thred of our life.

Atropos, which cuts it off and favours none.

Engliſh Examples of Antiphraſis.

It is when the ſpeaker ſaith, wiſely or wittily, meaning the contrary.

You are alwaies my friend; meaning mine enemy.

You are a man of great judgment, ſignifying him to be unapt and unable to judge.

Scriptural Examples.

The word (to bleſſe) uſed in Gen. {12. 3. 24, 35. 2 Sam. 2. 10. Pſal. 34. 2. doth alſo by an Antiphraſis ſignifie (to curſe) as appears by 1 King. 21. 10. where the ſame word that is uſed in the precedent Scriptures to bleſſe, is uſed in a contrary ſignification; as, Thou didſt blaſpheme or curſe God and the King; as alſo in Job. 1. 5. It may be that my ſons have ſinned and curſed God in their hearts; and likewiſe concerning what *Jobs* wife ſaid unto him in Job. 2. 9. Curſe God and dye. See another in Iſa. 64. 11. *&c.* Thus in Rev. 5. 5. *&c.* a Lion ſignifies Chriſt, and in 1 Pet. 5. 8. the Devill.

C*Harientiſmus*, χαριεντισμὸς, *urbanitas*, pleaſantneſſe, good grace in ſpeaking; derived from χαριεντίζομαι, [*charientizomai*] *jocor*, to jeſt:

Charientiſmus is a Trope, or form of ſpeech which mitigates hard matters with pleaſant words.

It is a kinde of an Irony, and is,

When for rough and unpleaſing words, ſweet and ſmooth words are returned:

Farnaby. Dat Charientiſmus pro duris mollia verba.
At bona verba precor. Ne ſævi magna ſacerdos.

Engliſh

Engliſh Examples.

A certain man being apprehended, and brought before *Alexander* the Great, King of Macedonia, for railing againſt him, and being demanded by *Alexander* why he and his company had ſo done, he made this anſwer, Had not the wine failed, we had ſpoken much worſe; whereby he ſignified that thoſe words proceeded rather from wine then malice; by which free and pleaſant confeſſion, he aſſwaged *Alexanders* great diſpleaſure, and obtained remiſſion.

Prov. 15. 1. *Solomon* commends that anſwer which turnes away diſpleaſure and pacifies Wrath.

Aſtiſmus, ἀστισμὸς, Urbanitas ſine iracundiâ, a kinde of civill jeſt without prejudice or anger; derived from ἀστεῖος, [*aſteios*] *urbanus feſtivus,* civil or pleaſant.

It is a kinde of an Irony conſiſting of a pleaſant and harmeleſſe jeſt: it is taken for any mirth or pleaſant ſpeech void of ruſtical ſimplicity and rudeneſſe.

Aſtiſmus jocus urbanus, ſeu ſcomma facetum eſt: *Farnaby.*
Qui Bavium non odit, amet tua carmina Mævi:
Atq; idem jungat vulpes, & mulgeat hircos.

Engliſh Examples.

The merry and pleaſant ſayings incident here-

unto are called *Facetiæ* (*i. e.*) the pleaſures and delights of ſpeech which are taken from divers places.

1. From Equivocation, as when a word having two ſignifications, is expreſt in the one, and underſtood in the other, either contrary or at leaſt much differing, which as it is witty, ſo very pleaſant.

2. The occaſion of mirth may be taken from a fallacy in ſophiſtry, that is, when a ſaying is captiouſly taken and turned to another ſenſe, contrary or much different from the ſpeakers meaning: as,

To one demanding of *Diogenes* what he would take for a knock upon his pate, he made this anſwer, that he would take an helmet.

Now he that made the demand, meant what hire, and not what defence.

To one that ſaid, he knew not if he ſhould be ejected his houſe, where to hide his head: another made him anſwer, that he might hide it in his cap.

Sarcaſmus, σαρκασμὸς, *irriſio quædam amarulenta*, a biting ſcoff or taunt; derived from σαρκάζω, *Sarkazo*, *carnes detrabo*, to draw away the fleſh.*

* *Quod in rectiſſime dentes nudantur carne.* Farnby.

A *Sarcaſme* is a bitter kinde of deriſion, moſt frequently uſed of an enemy; it is near an Irony, but ſomewhat more bitter.

Inſultans hoſti illudit Sarcaſmus amare:
En agros metire jacens, Et nuncins ibis
Pelidæ referens. Satia te ſanguine, Cyre.

Vendi-

Vendidit & cœlum Romanus & astra sacerdos:
Ad Stygias igitur cogitur ire domus.

English Examples.

When *M. Appius* in his Proeme declared that he was earnestly entreated of a friend to use his diligence, eloquence and fidelity in the cause of his Client: after all the plea ended, *Cicero* comming to *Appius*, said thus unto him, Are you so hard a man (saith he) that of so many things which your friend requested, you will perform none?

The Pope in this life sells heaven; hell therefore he reserveth to himself in the life to come.

Scriptural Examples of a Sarcasme.

Psal. 137. 3. Sing us one of the Songs of Sion: This was uttered in scornful and insulting manner over the poor Israelites being captives in Babylon.

Gen. 37. 19. Behold, the dreamer cometh.

Thus *Michael* spits out bitter reproaches against *David*, in 2 Sam. 6. 20. How glorious was the King of Israel to day, &c. (*i. e.*) how contemptible and inglorious! &c.

Thus *Shimei* reviled him in 2 Sam. 16. 7.

Thus in Exod. 14. 11. the children of Israel taunt at *Moses*, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?

Mark. 15. 29, 30, 31. And they that passed by, rayled on him, wagging their heads, and saying,

Ah, thou that deſtroyeſt the Temple, and buildeſtit in three dayes, ſave thy ſelf and come down from the croſſe.

Likewiſe alſo the chief Prieſts, mocking ſaid among themſelves with the Scribes,

He ſaved others, himſelf he cannot ſave.

The like Sarcaſme you ſhall finde in Nahum, 3. 1, 14. and Mat. 27. 29, 42.

Paroemia. παροιμία, [*paroimia*] *proverbium, adagium, vulgare dictum*: A Proverbial ſpeech or Proverb, applyed to things and times; derived from παροιμιάζομαι [*paroimiazomai*] *proverbialiter loquor*, to ſpeak Proverbially or in Proverbs.

This form of ſpeech is a kinde of an Allegory, or the continuation of a Trope in a ſpeech *in ſpecie*, wherein a reſpect is had to the common uſe, and ſo it is called a Proverb: or as others define it,

It is a comparative ſpeech or ſimilitude which is wont to be in Proverbs, or (as it were) a ſentence bearing rule, as having the chief place in a ſentence, and by its gravity rendering the ſame more illuſtrious, clear and excellent.

Farnaby.

a Æthiopem lateremve lavare: *Paroemia dicta eſt.*

a *Æthiopem ant laterem lavare* (i. e.) *fruſtra laborare.*

Contra ſtimulum calcas; thou kickſt againſt the prickes; *i. e. repugnando tibi ipſi, non adverſario noces, ut facit qui contra ſtimulum calcat.*

Lupum

Lupum auribus teneo: I hold a wolf by the ears, (*i. e.*) *dubius ſum utrum inceptum peragam, an eo deſiſtam, veluti qui lupum auribus tenet.*

Note that he that will underſtand proverbs, muſt mark their oppoſition.

Engliſh Examples of Paræmia.

He that makes his fire with hay, hath much ſmoke and little heat:

Whereby is intimated, That many words and little matter render men weary, but never the wiſer.

All are not thieves that dogs bark at:

Declaring that ill tongues do as well ſlander good men, as ſpeak truth of the evil.

The ſweeteſt Roſe hath his Thorn:

Whereby is ſignified that the beſt man is not without his fault.

Many drops pierce the Marble ſtone:

Declaring the excellency of conſtancy and perſeverance in a good matter.

Scriptural Examples.

Exod. 11. 7. But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt, *&c.* Which proverb denotes their great peace and tranquillity.

Prov. 14. 4. Where no Oxen are, the crib is clean; but much increaſe is by the ſtrength of the Ox.

Ezek. 16. 44. Behold every one that uſeth Proverbs, ſhall uſe this Proverb againſt thee,

ſaying, As is the Mother, ſo is her daughter, *&c.*

A Proverb is a Comparative ſpeech; as in Gen. 10. 9. He was a mighty Hunter before the Lord; wherefore it is ſaid, even as *Nimrod* the mighty Hunter before the Lord, *&c.*

Jer. 31. 29. They ſhall ſay, The fathers have eaten a ſowre grape, and the childrens teeth are ſet on edge.

2 Pet. 2. 22. The dog is turned to his own vomit again, and the ſow that was waſhed to her wallowing in the mire.

Eſth. 1. 22. Every man ſhould bear rule in his own houſe.

See Luk. 4. 23, *&c.* Prov. 19. 15. Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

Prov. 21. 17.

Æ*Nigma*, αἴνιγμα, [*ainigma*] *oratio verborum involucris tecta*: A riddle or dark ſaying, derived from αἰνίσσω, [*ainitto*] *obſcurè loquor, aut rem involucris tego*, to ſpeak obſcurely, or to hide a thing in dark ſayings: But it is rather derived from αἶνος, [*ainos*] which (*inter alia*) denotes a ſaying worthy of praiſe and admiration.

Ænigma is a kinde of an Allegory, differing only in obſcurity, and may not unfitly be compared to a deep myne, the obtaining of the metall whereof requires deep digging; or to a dark night, whoſe ſtars are hid with thick clouds.

If there be a ſingular obſcurity in a Trope continued, it is called an *Ænigma*, for that it renders a queſtion obſcure, or a ſpeech knotty, and as it were wrapped in: or,

It

It is a ſentence or form of ſpeech, whereof for the darkneſſe, the ſenſe may hardly be gathered.

Ænigma obſcuris latitur ſententia verbis.
Filiolas Cadmi profert Nilotis arundo,
Quas ſerit è Cnidio diſtillans ſepia nodo. Farnaby.

In Engliſh thus.

Cadmus his daughters fram'd *Nilotis* quill,
Whilſt *Sepia* doth from *Cnidian* knot diſtill.
(*i. e.*) he writes love-letters in Greek.

Explained thus.

Cadmus being the firſt finder out of divers of the Greek Letters, they are by a Metonymie of the Efficient called his Daughters: And *Cadmus* his daughters here by a Catachreſtical Metaphor ſignifie the Greek Letters.

Nilotis Quill fram'd Greek letters; for *Nilotis* Pen, *&c.* by a Metonymie of the Matter.

Nilus is the name of a River in Egypt; by the ſide whereof Reeds grow; which are here called *Nilotis* Quill by a Catachreſtical Metaphor: alſo *Sepia* a fiſh, whoſe blood is as black as ink, alſo black liquor, *&c.* here put for ink by *Synecdoche Speceii* or a Metaphor.

Cnidus a City where *Venus* the Goddeſs of Love was worſhipped; here put for *Venus* by *Antonomaſia*, or *Synecdoche Generis*, and *Venus* for Love, by a Metonymie of the Efficient.

Mitto tibi a *Lunam*, b *Solem ſimul &* c *canis iram,*
Quæ reddas à te, dulcis amice, precor.
a. ☾ b. O c. R.
id eſt, ex Corde te ſaluto.

Auri

Auri b *Sacra* c *fames mortalia* d *pectora perdit.*

a *Aurum pro aureis nummis, per Metonymiam Materiæ.*

b *Sacrum pro exsecrando, per Ironiam seu Antiphrasin.*

c *Fames pro desiderio, per Metaphoram.*

d *Pectus pro homine, per Synecdochen partis.*

Quid hoc esse censes?

Non ego de toto mihi corpore vendico vires,
At Capitis pugnâ nulli certare recuso;
Grande mihi Caput est, totum quoq; pondus in ipso.
Malleus est Fabrilis.
Dic quibus in terris & eris mihi magnus Apollo,
Tres pateat Cœli spacium non amplius ulnas.

Quid hoc esse existimas?

Sum nondum dira confectus morte, sepultus
Haud urnâ, haud saxum, non humus ulla tegit:
Et loquor, & sapio, & vitalibus abdicor auris,
Meq; capit vivus, meq; vehit tumulus.

Hic modus nihil nobis faceſſet negotii amplius si Jonæ historiam diligenter excussserimus, & cum hoc Ænigmate contulerimus: Is enim ex ventre Orcæ (piscis) seu, ut ipse existimavit, ex medio Orci hoc sibi epitaphium vere ponere potuisset.

English Examples of Ænigma.

I consume my mother that bare me, I eat up my nurse that fed me, then I die, leaving them all blind that saw me.

This is meant of the flame of a Candle, which when it hath consumed both wax and wicke, goes out, leaving them in the dark that saw by it.

Ten

Ten thouſand children beautiful of this my body bred,
Both ſons and daughters finely deckt; I live, and they are dead.
My ſons were put to extreme death by ſuch as lov'd them well,
My daughters dy'd in extreme age, but where I cannot tell.

By the Mother, underſtand a Tree, by the ſons and daughters underſtand the fruit, and leaves; by the ſons being put to death by ſuch as loved them well, underſtand thoſe that gathered and eat the fruit; by the daughters death in age, underſtand the leaves falling off by the returning of the ſap to the Root in Autumn, *&c.*

Anatomie of wonders great I ſpeak, and yet am dead;
Men ſuck ſweet juyce from theſe black veins which Mother Wiſdome bread.

By Anatomie of wonders, *&c.* underſtand a book; by the ſweet juice, inſtruction; and by the black veins, the letters and lines in the book.

An Arithmetical Ænigma.

Suppoſe 30 Maletactors, *viz.* 15 Engliſh men, and 15 Turks are adjudged to be executed for Piracie, and that the Sheriff hath (after this ſentence) power given him to ſave one half of theſe Malefactors, but muſt execute every ninth man, I demand how he may place them in ſuch order and rank, as that he may execute all the Turks, and ſ[illegible]erve the Engliſh men?

Let

Let him place them by this verse following; and for that he would save the English, let him begin with them; for that o is the first vowel mentioned here, let him place or ranck four of the English men, it being the fourth vowel, *&c.*

Let o signifie the English man, and 1 the Turk.

Populeam Virgam mater Regina tenebat.
4 5.2.1. 3. 1. 1.2. 2.3.1. 2 2.1.

——oooo1111oo1ooo1o11oo111o1oo1o-

But if the Sheriff had been to have executed every tenth man:

He should place them by this verse,

Rex Paphi cum Gente bona dat signa Serena.
2. 1. 3. 5. 2.2.4.1. 1. 3. 1. 2.2.1.

——oo1ooo1111o1oo11ooo1o111o11oo1---

But if the Sheriff were to execute every 2. 3. or any number of the men between two and sixteen, I shall (since Art is silent herein) insert a Mechanical way for the ready performing the same: and shall give one President; which followed (*mutatis mutandis*) will lead to the accomplishment of your desire in any the rest of these questions: *viz.* Suppose the Sheriff had been to have executed every fifth man: first represent the 30 Malefactors by 30 ciphers, or what characters you please, then cancel with your pen every fifth of them, till you have cancelled half of them, then have you the direct order of placing the men before your eye; for

for the ciphers or characters cancelled represent the Turks to be executed, and the other uncancelled those that are to escape.

Scriptural Examples of Ænigma.

Gen. 40. & 41. chap. The dreams and visions there of *Pharoahs* chief Butler and chief Baker, as likewise *Pharaohs* own dreams were Ænigmatical; The significations whereof were expounded by the Spirit of wisdome and Revelation in *Joseph*, as appears by Gen. 40. 12, 13. 18, 19. Gen. 41. 26, 27. *&c.*

Dan. 4. 10, 11. *&c.* We have *Nebuchadnezzars* vision, which is also Ænigmatical.

Thus were the visions of mine head in my bed: I saw, and behold a Tree in the midst of the earth, and the height thereof was great, the tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the ends of the earth; the leaves thereof were fair, and the fruit thereof much, and it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, *&c.* which *Daniel* by the Spirit of the Lord opens in the same chapter.

In Judg. 14. 14. we have *Sampsons* Riddle, Out of the eater came forth meat, and out of the strong, sweetnesse.

Isa. 11. 1, 2. And there shall come forth a rod out of the stem of *Jesse*, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the Spirit of wisdom, and might, &c.

See Ezek. 17. 2. & 26. chap. of the Proverbs, and

and divers other chapters in that Book, you ſhall find divers riddles and dark ſayings, and the ſame opened and explained, in the demonſtration of the ſame Spirit of wiſdome they were propoſed.

Figures of a word: ſee pag. 5. & 6.

EPizeuxis, ἐπίζευξις, *Adjunctio*, a joyning together of the ſame word or ſound: derived from ἐπιζεύγυμι, [*epizeugnumi*] *conjungo*, to joyn together.

Epizeuxis is a figure of a word, whereby a word, is geminated and repeated by way of Emphaſis, and uſually without interpoſition of any other word: or it is the repetition of the ſame word or ſound likewiſe when one or more words intervene by Parentheſis.

This figure ſerves to the Emphatical ſetting forth of the vehemency of the affections and paſſions of the mind.

Farnaby. Ejuſdem ſit Epizeuxis repetitio vocis:
Ah Corydon, Corydon; me, me; bella, horrida bella.
Talis amor Daphnim (qualis cum feſſa juvencam
Per nemora atq; altos quærendo bucula lucos, &c.)
Talis amor teneat, nec ſit mihi cura mederi.

This figure is twofold: *viz.*

1. In part of a word, which is { 1. in the beginning, 2. in the end. } of a Sentence.
2. In a whole word,

1. In

1. In part of a word in the beginning of a Sentence: as,

O utinam posſem populos reparare paternis
Artibus, atq; animos formatæ infundere terræ!

2. In a part of a word in the end of a sentence: as,

Titus Annius ad illam peſtem comprimendam, extinguendam, funditus delendam natus eſſe videtur.

2. In a whole word, as,

Ipſa ſonant arbuſta, Deus, Deus ille, Menalca.
Si, niſi quæ facie poterit te digna videri,
Nulla futura tua eſt, nulla futura tua eſt.
Excitate, excitate eum, ſi poteſtis, ab inferis.

Engliſh Examples of Epizeuxis.

Thus *Cicero* to *Anthony*.

Thou, thou, *Anthony* gaveſt cauſe of civil war to *Cæſar*, willing to turn all upſide down.

Thus *Virgil*,

Ah *Corydon*, *Corydon*, what madneſſe hath thee moved?

O let not, let not from you be poured upon me deſtruction.

It is not (believe me) it is not wiſdome to hazard our ſalvation upon ſo weak a ground as mans opinion.

Terrors, terrors, upon terrors laid hold on me.

Scriptural Examples.

Iſa. 51. 9. Awake, awake, put on ſtrength, Oh arm of the Lord, &c. Mat.

Matth. 23. 37. Oh Jeruſalem, Jeruſalem, thou that killeſt the Prophets, *&c.* here the word is geminated to expreſſe the ardency of the ſpeakers affections.

Iſa. 52. 1. Awake, awake, put on thy ſtrength O Zion, &c. See Iſa. 51. 17, 12, 38, 19, 40, 1. Judg. 5. 12.

Ezek. 21. 9. 27. A ſword, a ſword, is ſharpened, &c.

I will overturn, overturn, overturn it, &c. (*i.e.*) I will certainly overturn it.

Thus *David* bewaileth the death of his ſon *Abſalom*, in 2 Sam. 18. 33. O my ſon *Abſalom*: my ſon, my ſon *Abſalom*; would God I had dyed thee, O *Abſalon* my ſon, my ſon.

This you may find ſometimes by way of Amplification, as Pſal. 145. 18. The Lord is nigh to all that call upon him, even to all that call upon him in truth, ſo Pſal. 68. 12. and Joel 3. 14.

And ſometimes alſo by way of Tranſition; as, Hoſ. 2. 21. I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn, &c.

A *Nadiploſis*, ἀναδίπλωσις, *Reduplicatio*, Reduplication, or redoubling, derived from ἀνὰ, *re*, again, *et* διπλόω, (*diploo*) *duplico* to double.

A figure whereby the laſt word or ſound of the firſt clauſe is repeated in the beginning of the next.

Eſt

Est Anadiplosis quoties ex fine prioris (tis. *Farnaby.*
Membri, Principium sit dictio prima sequen-

Pierides, vos hæc facietis maxima Gallo:
Gallo, cujus amor tantum mihi crescit in horas.
Spectatum veniunt, veniunt spectentur ut ipsi.

English Examples.

With death, death must be recompensed.

On mischief, mischief must be heapt.

Let us at any rate buy the truth; Truth will make us no losers.

Prize wisdom, wisdom is a jewel too precious to be slighted.

Scriptural Examples of Anadiplosis.

Isa. 30. 9. This is a rebellious people, lying children, children that will not hear the law of the Lord.

Deut. 8. 7. For the Lord thy God bringeth thee into a good land, a land of brooks of water, *&c.*

Rom. 14. 8. If we live, we live unto the Lord; if we die, we die unto the Lord, *&c.*

Psal. 48. 8. As we have heard, so have we seen in the City of our God, God will establish it, *&c.*

See Psal. 122. 2, 3. Our feet shall stand within thy gates oh Jerusalem: Jerusalem is builded, as a City; see the 5. verse of the same Psalm. Psal. 145. 18. Jer. 2. 13. 12. 11. Luk. 7. 31, 32. Psal. 9. 8. *&c.*

Climax, Κλίμαξ, *Gradatio*; Gradation, or a climbing by ſteps; derived from Κλίνω, [*cline*] *reclino*, *acclino*, to bend towards or incline to, for that its aſcending is riſing upwards; and its deſcending, declining or turning away.

Gradation is a kind of *Anadiploſis*, by degrees making the laſt word a ſtep to a further meaning:

It is a figure when a gradual progreſſe is uſed in the ſite or placing of the ſame word; or

When the ſucceeding clauſes of a ſentence tranſcend each other by divers degrees, or ſteps of the ſame ſound.

Farnaby. Continua ſerie eſt repetita Gradatio **Climax**:

Quod libet, id licet his; et quod licet, id ſatis audent:

Quodq; audent faciunt; faciunt quodcunq; moleſtum eſt.

Mars videt hanc, viſamq; cupit, potiturq; cupita.

Nec vero ſe populo ſolum, ſed Senatui commiſit: nec Senatui modo, ſed etiam publicis præſidiis et armis: nec his tantum, ſed ejus poteſtati, cui Senatus totam Rempub. commiſit.

Pulchrum eſt bene dicere, pulchrius bene ſentire, pulcherrimum bene facere.

Engliſh Examples of Gradation.

His Arm no oftner gave blows, then the blows gave wounds, then the wounds gave death.

Your

Your words are full of cunning, your cunning of promiſes, your promiſes of wind.

A young man of great beauty, beautified with great honour, honoured with great valour.

You could not enjoy your goods without Government, no Government without a Magiſtrate, no Magiſtrate without obedience, and no obedience, where every one upon his private paſſion interprets the rulers actions.

Out of idleneſs comes luſt; out of luſt, impudence; out of impudence, a contempt of whatſoever is good.

Scriptural Examples.

Matth. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me;

Rom. 5, 3, 4, 5. Knowing that tribulation worketh patience, and patience experience, and experience hope, &c.

2 Pet. 1. 5, 7. Add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſſe brotherly-kindneſſe, and to brotherly-kindneſſe love.

1 Cor. 11. 3. The head of every man is Chriſt, and the head of the woman is the man, and the head of Chriſt is God, &c.

Rom. 8. 30. Whom he predeſtinated, them alſo he called; and whom he called, them alſo he juſtified; and whom he juſtified, them alſo he glorified.

See Rom. 10, 14, 15.

1 Cor. 3. 23, 22. All are yours, you are Christs, and Christ is Gods.

ANaphora ἀναφορὰ, *Relatio*, Relation, or a bringing of the same again, derived from ἀναφέρω, [*anaphero*] *refero*, to bring again or rehearse.

It is the repetition of a word of importance and effectual signification; or,

It is a figure when several clauses of a sentence are begun with the same word or sound.

Farnaby. Diversis membris frontem dat Anaphora eandem.

Ter conatus ibi collo dare brachia circum;
Ter frustra comprehensa manus effugit imago.
Tu pugnare potes, mihi sacri est consilii vis:
Tu vives sine mente geris, mihi cura futuri est.
Sic oculos, sic ille manus, sic ora movebat.

English Examples.

You whom vertue hath made the Princess of felicity, be not the Minister of ruine; you whom my choyce hath made the Load-star of all my sublunary comfort, be not the rock of my shipwrack.

An Example of Cicero in the praise of Pompey.

A witnesse is *Italy*, which *Lucius Sylla* being Victor confessed, was by this mans counsel delivered; A witnesse is *Africa*, which being oppressed with great Armies of enemies, flowed with

with the blood of slain men: A witnesse is *France*, through which a way was made with great slaughter of Frenchmen for our Armies into *Spain*: A witnesse is *Spain*: which hath very often seen, that by this man many enemies have been overcome and vanquished.

Scriptural Examples of Anaphora.

Psal. 29. 4, 5. The voice of the Lord is powerful, The voice of the Lord is full of Majesty; The voyce of the Lord breaketh the Cedars, &c.

Jer. 8. 2. Whom they loved, whom they served, whom they ran after, whom they sought, whom they worshipped, &c.

1 Cor. 1. 20. Where is the wise? where is the Scribe? where is the disputer of this world, &c.

Psal. 118, 8, 9. Better it is to trust in the Lord, then to put confidence in man; better it is to trust in the Lord, then to put confidence in Princes, &c.

Jer. 50. 35, 36, 37. A sword is upon the Caldeans, &c. a sword is upon the Lyars, &c. a sword is upon her mighty men, &c.

See Rom. 8. 38. Psal. 27. 1. 118. 2, 4. 124. 1, 2. 148, 1. 2, 3. 150. 1. Ezek. 27. 12, 15. Rom. 1. 22, 23. Amos 1. 3. 6. 9.

EPISTROPHE, ἐπιστροφὴ, *Conversio*, Conversion, or a turning to the same sound, or a changing of course, derived from ἐπὶ, [*epi*] *prope*, near to, and στρέφω, [*strepho*] *verto*, to turn or change

It ir a repetition of the same word or sound in the ends of divers members of a sentence.

See Homæoteleuton. A figure when divers sentences end alike, or when divers clauses end with the same word or words.

Farnaby. Complures clausus concludit Epistrophe eodem
Dicto : *Crede mihi, si te quoq pontus haberet :*
Te sequerer conjux, et me quoq : pontus haberet.
Surgamus, solet esse gravis cantantibus umbra :
Juniperi gravis umbra : nocent & frugibus umbra.

English Examples.

Ambition seeks to be next to the best; after that, to be equal with the best: then, to be chief and above the best.

Where the richnesse did invite the eyes, the fashion did entertain the eyes, and the device did teach the eyes.

We are born to sorrow, passe our time in sorrow, end our days in sorrow.

Either arm their lives, or take away their lives.

Since the time that concord was taken from the city, liberty was taken away, fidelity was taken away, friendship was taken away.

Scriptural Examples of Epistrophe.

1 Cor. 13. 11. When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe.

Psal.

Pſal. 115. 9, 10, 11. Oh Iſrael, truſt in the Lord, he is their help and their ſhield: O houſe of *Aaron*, truſt in the Lord, he is their help and their ſhield: Ye that fear the Lord, truſt in the Lord, he is their help and their ſhield.

Matth. 7. 22. Have we not propheſied in thy name; have we not caſt out Devils in thy name, and done miracles in thy name?

2 Cor. 11. 22. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of *Abraham*? ſo am I.

See Joel 2. 26, 27. Ezek. 33. 25, 26, 27. Ezek. 36. 23, 24, 25, &c. Amos 4. 6, 8. &c. Hag. 2, 8, 9. Lam. 3. 41, &c.

SYMPLOCE, συμπλοκή, *Complexio*, *Complicatio*, an agreement of words in a ſentence, or Complication or folding together, derived from συμπλέκω, [*ſymplico*] *Complico*, *Connecto*, to wrap or couple together.

Symploce is the joyning together of *Anaphora* and *Epiſtrophe*.

A figure when ſeveral ſentences or clauſes of ſentences have the ſame beginning, and the ſame ending; or when all our beginnings and all our endings are alike.

Symploce eas jungit complexa utramque figuram. *Farnaby.*

Quam bene, Caune, tuo poteram nurus eſſe parenti?
Quam bene, Caune, meo poteras gener eſſe parenti?

English Examples.

An Example of *Cicero.*

Him would you pardon and acquit by your sentence, whom the Senate hath condemned, whom the people of *Rome* have condemned, whom all men have condemned.

O cruel death, why hast thou taken away my choice, my dear choyce, my dearest and most beloved choyce, and hid her in the dark, where I cannot find her?

Can the Host of Heaven help me? can Angels help me? can these inferiour creatures help me?

Scriptural Examples of Symploce.

Psal. 47. 6. Sing praises to our God, sing praises: Sing praises to our King, sing praises.

Psal. 118. 2, 3, 4. Let Israel now say, that his mercy endureth for ever; let the house of *Aaron* now say, that his mercy endureth for ever, *&c.*

Rom. 14. 8. Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live therefore or die, we are the Lords.

See Psal. 136. 1, 2, 3. Jer. 9. 23. 1 Cor. 12. 4, 5. 6. 1 Cor. 14, 15. 2 Cor. 9. 6, *&c.*

Epanalep-

EPANALEPSIS, ἐπανάληψις, *Resumptio*, a taking back: derived from ἐπὶ [*epi*] after ἀνὰ, [*ana*] again; and λαμβάνω, [*lambano*, *accipio*, to take, from whence λῆψις, [*lepsis*] *acceptio* a taking.

Epanalepsis is the same in one sentence, which *Symploce* is in several.

A figure, when (for elegancies sake) a sentence is begun and ended with the same word, or sound.

Incipit & voce exit Epanalepsis eadem: *Pauper amet cautè, timeat maledicere pauper.* Farnaby.
Una dies aperit, conficit una dies.

Vidimus tuam victoriam præliorum exitu terminatam, gladium vagina vacuum non vidimus.

English Examples.

Severe to his Servants, to his children severe.

His superiour in means, in place his superiour.

In sorow was I born, and must die in sorrow.

Unkindness moved me, and what can so trouble me, or wrack my thoughts as unkindness?

At midnight thou wentst out of the house, and returnedst against at midnight.

Scrip-

Scriptural Examples of Epanalepsis.

Phil. 4. 4. Rejoyce in the Lord alwayes, and again I say rejoyce.

2 King. 18. 33. My Son *Absalom*, my son, *&c.*

1 Cor. 3. 21, 22. All things are yours, *&c.* whether things present, or things to come, all are yours.

See 2 Cor. 4. 3. Psal. 8. 1, 9. Psal. 46. 1. *& ult.*

* *Cum ter eadem recurrimus, verba inverso ordine relegentes.* When we return back again by the same words, reading again the words in a clean contrary order.

EPANODOS, ἐπανοδος. * *Regressio*, regression, or turning back: derived from ἐπι, [*epi*] again, and ἀνοδος, [*anodos*] *ascensus*, an ascending or climbing up; which is derived from ἀνα, [*ana*] *sursum* upwards, and ὁδὸς, [*hodos*] *via*, a way.

Epanodos is a figure whereby the like sound is repeated in the beginning and ending of divers sentences, (an *Anadiplosis* intervening) or,

When the words of a sentence are turned upside down, or as I may say, repeated backward: the same sound being repeated in the beginning and middle, in the middle and end.

Farnaby.] Prima velut mediis, mediis ita Epanodos ima
Consona dat repetens: *Crudelis tu quoq; mater;*
Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoq; mater.

Thus

Thus in Engliſh,

Whether the worſt, the child accurſt;
or elſe the cruel mother?
The mother worſt, the child accurſt,
as bad the one as th' other.

Nec ſine ſole ſuo lux, nec ſine luce ſua Sol.

Eloquentia non ex Artificio, ſed Artificium ex Eloquentia natum.

Hermogenes inter pueros Senex, inter Senes puer.

Engliſh Examples of Epanodos.

Men venture lives to conquer; ſhe conquers lives without venturing, *&c.*

Parthenia deſired above all things to have *Argalus*; *Argalus* feared nothing but to miſs *Parthenia.*

I never ſaw a fray more unequally made then *Terence*, that, which was between us this day, I with bearing the blows, and he with giving them, till we were both weary.

Account it not a purſe for treaſure, but as a treaſure it ſelf worthy to be purſed up, *&c.*

Unlawful deſires are puniſhed after the effect of enjoying; but impoſſible deſires are puniſhed in the deſire it ſelf.

Shew'd ſuch fury in his force, ſuch ſtay in his fury.

Scriptural Examples.

Iſa. 5. 20. Woe unto them, who call good evil, and evill good; who put darkneſs for light, and light for darkneſs, *&c.*

2 Cor.

2 Cor. 2. 15, 16. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh; to the one we are the ſavour of death unto death; and to the other, the ſavour of life unto life.

Joh. 8. 47. He that is of God, heareth Gods Word; ye therefore hear it not, becauſe ye are not of God.

Ezek. 35. 6. I will prepare thee unto blood, and blood ſhall purſue thee; except thou hate blood, even blood ſhall purſue thee.

See Rom. 7. 19. Gal. 2. 16. Ezek. 7. 6, 7, 2 Cor. 2. 10. Pſal. 114. 3, 4, 5, 6. Ezek. 32. 16. 2 Theſ. 2. 4, &c.

PARONOMASIA, παρονομασια, *agnominatio*, Agnomination, or likeneſs of words: derived from παρὰ, [*para*] which in compoſition ſignifies amiſs, or with ſome alteration, and ὄνομα, [*onoma*] *nomen*, a name: or from παρονομάζω, [*paronomazo*] *agnominio*, to change, or allude to a name or word.

Agnomination is a pleaſant ſound of words, or a ſmall change of names; or it is a preſent touch of the ſame letter, ſyllable, or word with a different meaning.

A figure when by the change of one letter, or ſyllable of a word, the ſignification thereof is alſo changed.

Farnaby. Voce parum mutata alludit ſignificatum Paronomaſia; *tu prædo, non prætor.*

Agnomina-

Agnominatio dicitur quæ fiat similitudine aliquâ vocum & vicinitate quasi verborum:
That is *Agnomination* which is made by any resemblance, and as it were by the neighbourhood and nighness of words.

Quis Locus aut Laeus?——Ab aratore orator.
Non emissus ex urbe, sed immissus in urbem esse videatur.
Video me a te circumveniri, non conveniri.
Inceptio est amentium, haud amantium.
Tibi parata erunt verba, huic verbera.
Nata salo, suscepta solo, patre edita cælo.
In stadio & studio virtutis.——ab Exordio ad Exodium.

English Examples of Agnomination.

Be sure of his sword, before you trust him of his word.

Wine is the blood of the vine.

Hardly any Treason is guided by reason.

Friends turned fiends.

You are like to have but a bare-gain out of this bargain.

So fine a landerer should not be a slanderer.

Bolder in a buttery then in a battery.

A fit witnesse, a fit witiess.

She went away repining, but not repenting.

Alas, what can saying make them believe, whom seeing cannot perswade?

This

This is no ſtumbling, but plain tumbling. Such errors will cauſe terrors.

Scriptural Examples.

2 Cor. 10. 3. Though we walk in the the fleſh, yet do not we war after the fleſh.

2 Cor. 6. 9. As unknown and yet known, &c.

Pſal. 21. 7. *In te confiſi, numquam confuſi.*

See Iſa. 5. 7.

Rom. 2. 1. *In quo alium damnas, teipſum condemnas.*

See 2 Cor. 4 8, 9.

Matth. 8. 22. Let the dead bury the dead, &c.

ANTANACLASIS, ἀνταναάκλασις, *Reciprocatio*, Reciprocation or bearing back, derived from ἀνταναακλάω, [*antanaclao*] *reciprico, refringo*, to goe back or bear back.

It is a various ſignification of the ſame word:

A figure when the ſame word is repeated in a divers if not in a contrary ſignification; It is alſo a retreat to the matter at the end of a long parentheſis.

——————————*Amari*

Me juvat, Antanaclaſis erit, *ſi nil ſit amari. Veniam, ſi Senatus det veniam.*

Engliſh Examples.

Care for thoſe things in your youth which may in old age diſcharge you of care.

Care in the firſt place ſignifies to provide, in the laſt, the ſolicitude and anxiety of the minde.

In thy youth learn ſome craft, that in old age thou mayſt get thy living without craft.

Craft in the firſt place, ſignifies ſcience, or occupation; in the ſecond, deceit or ſubtilty.

* Shall that heart (which does not only feel them, but hath all motion of his life placed in them) ſhall that heart I ſay, *&c.*

* Thus it is a Retreat at the end of a Parenthesis.

Scriptural Examples of Antanaclaſis.

Matth. 28. 29. I will not drink henceforth of this fruit of the vine, untill that day, when I drink it new with you in my Fathers Kingdom, *&c.*

Here the firſt word (Drink) hath a literal or proper ſignification; but the later, a Metaphorical acceptation, concerning their partaking together of the joys of Heaven.

John 1 10. The world was made by him, and the world knew him not, *&c.*

The former word (world) notes the whole univerſe; the later, the unbelieving men, who are of the world.

Thus in Matth. 13. 33. Leaven ſignifies the nature of the Goſpel, and in Mat. 16. 6, 12, 7, 8. ſinful corruption. Mat.

Matth. 8. 22. Let the dead bury their dead, &c.

See Matth. 10. 39. Luk. 6. 26, &c. Joh. 4. 13, 14. Iſa. 59. 18.

PLOCE, πλοκὴ, *nexus, contextus*, binding together, or a continuation without interruption: derived from πλέω, [*pleco*] *necto*, to knit or bind together.

A figure when a word is by way of Emphaſis ſo repeated, that it denotes not only the thing ſignified, but the quality of the thing:

Hereby the proper name of any man well known, being repeated, ſignifies the nature and permanent quality of the man, whoſe name it is.

Barnaby: Eſt Ploce: *Corydon, Corydon eſt tempore ab illo.*
Hic conſul eſt vere conſul.
Talis mater erat ſi modo mater erat.
Tot homines adfuerant, ſi modo homines fuerunt.

Engliſh Examples of Ploce.

Joſephus ſpeaking of our Saviour, ſaith, There was a man called Jeſus, if it be lawful to call him a man.

Bread is bread indeed to a hungry ſtomach.

In that great victory *Caeſar* was *Caeſar*, (*i e*,) a ſerene Conqueror.

What man is there living, but will pitty ſuch a caſe, if he be a man? the laſt word (man) imports that humanity or compaſſion proper to mans nature. Phy-

Physician heal thy self, if thou art a Physitian, (*i. e.*) if thou hast the skill and science of Physick.

Scriptural.

Gen. 27. 36. *Esau* speaking of his brother *Jacob*, saith, Is he not rightly called *Jacob*? for he hath supplanted me these two times.

POLYPTOTON, πολύπτωτον, *variatio casuum, aut multos casus habens*, variation of cases, a small change of the terminarion or case: derived from πολὺ, [*poly*] *varie*, variously, and πτωτὸν, [*ptoton*] *cadens*, falling out, which is derived from πτόω, [*ptoo*] *cado*, to fall.

Polyptoton is a repetition of words of the same lineage, that differ only in termination, and it is made by changing (1) the Mood, (2) the Tense, (3) the Person, (4) the Case, (5) the Degree, (6) the Gender, (7) the Number, (8) the part of Speech.

It is a kinde of Gradation, for it is continued by its degrees in words unlike, as an *Anadiplosis* is in like words:

A figure when several cases of the same noun, and tenses of the same verb, are used in conjoyned clauses;

Esto Polyptoton, vario si dictio casu
Consonet: *arma armis, pede pes, dens usq; viro vir.* *Farnaby.*
Ense minax ensis, pede pes, & cuspide cuspis.
Cedere jussit aquam jussa recessit aqua.
Labor labori laborem adfert.

In Symploce. *Quid facies facies Veneris cum veneris antè?*
Ne sedeas, sed eas: ne pereas per eas.

English Examples.

He's faulty using of our faults.

Exceedingly exceeding.

Sometimes the same word in several cases, as, for fear, concealed his fear.

Sometimes the same Adjective in several comparisons.

Much may be said in my defence, much more for love, and most of all for that incomparable creature, who hath joyned me and love together.

Scriptural Examples of Polyptoton.

Gen. 50 24. The Lord when he visiteth in visiting will visit you.

Rom. 11. 36. For of him, and through him, and to him are all things &c.

Eccles. 12. 8. Vanity of Vanities, all is vanity.

Gal. 2. 19. For I through the Law am dead to the Law, *&c.*

Dan. 2. 37. Thou O King art a King of Kings, *&c.*

John 3. 13. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 1 John 1. 1. 1. Cor. 9. 22.

1 Joh 3. 7. He that doth righteousnes, is righteous as he is righteous.

See

See 2 Tim. 3. 13. Heb. 6 14 Joh. 17. 25. Isa. 24. 16. Hos. 10. 1. Micah 2. 4. *&c.* Isa. 19. 2.

HHPOTYPOSIS, ὑποτύπωσις, *Representatio*, Representation is derived from ὑποτυπόω, [*hypotypoo*] *repræsento. per figuram demonstro*, to represent, or by figure to delineate, or draw the lively effigies of a thing.

Hypotyposis is a representing of a thing unto the eye of the understanding, so that it may seem rather to be felt or enjoyed then spoken of and expressed.

A figure when a whole matter *is* expressed so particularly, and in order, that it seems to be represented unto ocular inspection; or when the whole image and proportion of things is as it were painted out in words.

Res, loca, personas, [a] affectus, [b] tempora, gesta,
Exprimit, atq; oculis quasi subjicit [c] Hypotyposis.

Farnaby.
[a] See *Prosopopœia.*
[b] See *Chronographia.*
[c] See *Diatyposis.*

Convivii luxuriosi Descriptio.

Videbar videre alios intrantes, alios vero exeuntes; quosdam ex vino vacillantes, quosdam h sternâ potatione oscitantes: versatur inter hos Gallus, unguentis oblitus; redimitus coronis: humus erat immunda, lutulenta vino, coronis languidulis, & spinis coperta piscium.

Quid plus videret, qui interesset?

Engliſh Examples of Hypotypoſis.

There were hills which garniſhed their proud heights with trees, humble valleys whoſe low eſtate ſeem'd comforted with refreſhing of ſilver rivers; medows enamel'd with all ſorts of eye-pleaſing flowers; thickets, which being lined with moſt pleaſant ſhade, were witneſſed ſo to by the chearful diſpoſition of many well tun'd birds; each paſture ſtored with ſheep feeding with ſober ſecurity, while the pretty lambs, with bleating oratory, craved the dams comfort; Here a ſhepherds boy piping, as though he ſhould never be old, there a young ſhepherdeſs knitting, and withal ſinging, and her hands kept time with her voices muſick. A ſhew as it were of an accompaniable ſolitarineſs, and of a civil wildneſs.

It is a place which now humbling it ſelf in fallowed plains, now proud in well husbanded hills, marries barren woods to cultivated valleys, and joyns neat gardens to delicious fountains, *&c.*

Scriptural Examples.

Thus Apoſtaſie and Rebellion is elegantly deciphered and characterized in

Iſa. 5. 6. The whole head is ſick, and the whole heart faint: from the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores, &c.

Another

Another of Famine.

Lam. 4. 8, 9, 10. They were more ruddy in body then rubies, &c. their visage is blacker then a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick. See Psal. 37. 35, 36.

See Isa. 1. 7, 8, 34. whole chap. and Jer. 4. 19, 20, &c. Col. 2. 14, 15.

PARADIASTOLE, παραδιαστολὴ, *Distinctio.* Distinction, noting of difference, or a separating or disagreeing; derived from παραδιασάλλω, [*paradiastello*] *disjungo*, *distinguo*, to disjoyn, or distinguish.

Paradiastole is a dilating or enlarging of a matter by interpretation.

A figure when we grant one thing that we may deny another, and tends to the dispersing of clowds, and removing of scruples in former speeches; and to the distinguishing of like or semblable things, to which end the contrary unto the thing spoken of is sometimes added for illustrations sake.

Explicat oppositum addens[a] Paradiastole: *obumbrat.*
Virtutem fortuna; tamen non obruit illam.

Fit magnè mutatio loci, non ingenii.
Virtus premi, opprimi non potest. Vir bonus oppugnari potest pecuniâ, non expugnari.
Non enim furem, sed ereptorem: non adulterum, sed expugnatorem pudicitiæ: non sacriegum, sed &c.

[a] Farnaby. a It argues a Paralogism of the consequent.

Sometimes we confess that which will not prejudice us; and this is called *Paromologia*, confession: as,

I grant that they are resolute, but it is in matters tending immediately to their own undoing.

Miseros etsi inimicos fovi, fateor, habetis ergo confitentem, non reum.

English Examples of Paradiastole.

Truth may be blamed, but not shamed, *&c.*

Being charged that in a former speech you have brought very light reasons: you may answer;

If by [light] you mean clear; I am glad you see them;

If by [light] you mean of no weight, I am sorry you do not feel them, *&c.*

This figure *Paradiastole* is by some learned Rhetoricians called a faulty term of speech, opposing the truth by false terms and wrong names; as,

In calling drunkennesse good fellowship; insatiable avarice good husbandry; craft and deceit, wisdom and policie, *&c.*

Scriptural Examples.

2 Cor. 4. 8, 9. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed.

1 Cor. 7. 10. And unto the maryed I command, yet not I, but the Lord. *&c.*

1 Cor.

1 Cor. 4. 19. And will know, not the ſpeech of them that are puffed up, but the power.

ANTIMETABOLE, ἀντιμεταβολὴ, *Commutatio, Inverſio*, a changing of words by contraries, or a turning of the words in a ſentence upſide down; derived from ἀντὶ, [*anti*] againſt, and μεταβάλλω, [*metaballo*] *inverto*, to invert, or turn upſide down.

Antimetabole is a ſentence inverſt, or turn'd back, or it is a form of ſpeech which inverts a ſentence by the contrary, and is uſed frequently to confute by ſuch Inverſion.

A figure when words in the ſame ſentence are repeated in a divers caſe or perſon.

Oppoſita Antimetabole mutat dicta: *Poema Eſt pictura loquens; mutum pictura poema.* *Farnaby.*

In dominatu ſervitus, in ſervitute dominatus.

Verè dici poteſt Magiſtratum eſſe legem loquentem, legem autem mutum Magiſtratum.

Ut novarum optima erunt maxime vetera, ita veterum maxime nova.

Inter viros fœmina, inter fœminas vir.

Engliſh Examples of Antimetabole.

Of Eloquent men *Craſſus* is counted the moſt learned Lawyer; and of Lawyers, *Scævola* moſt eloquent. *Cicero.*

Seeſt not thou theſe Trophies erected in his honor; and his honor ſhining in theſe Trophies?

If any for love of honour, or honour of love, *&c.*

That as you are the child of a mother; ſo you may be the mother of a childe.

They miſliked what themſelves did; and yet ſtill did what themſelves miſliked.

If before he languiſhed, becauſe he could not obtain his deſiring; he now lamented, becauſe he could not deſire the obtaining.

Juſt to exerciſe his might, mighty to exerciſe his juſtice.

Scriptural Examples.

2 Cor. 12. 14. The children ought not to lay up for the parents, but the parents for the children.

Joh. 15. 16. Ye have not choſen me, but I have choſen you, *&c.*

Rom. 7. 19. The good that I would, I do not; but the evill that I would not, that do I.

1 Cor. 11. 8, 9. For the man is not of the woman, but the woman of the man: neither was the man created for the woman, but the woman for the man.

Matth. 2. 27. The Sabbath was made for man, not man for the Sabbath.

ENANTIOSIS, ἐναντίωσις, *Contentio*, Contention or contrariety: derived from ἐναντιόω, [*enantios*] *adverſus vel oppoſitus*, oppoſite or contrary.

A figure when we ſpeak that by a contrary which we would have to be underſtood as it were by affirmation.

Librat in Antithetis contraria Enantiosis: *Alba ligustra cadunt, vaccinia nigra leguntur.* Farnaby.

Obsequium amicos, veritas odium parit.
Neq; me pœnitet mortales inimicitias, amicitias sempiternas habere. Pro Posthumo.

English Examples of Enantiosis.

There was strength against nimblenesse, rage against resolution, pride against noblenesse.

He is a swaggerer amongst quiet men, but is quiet among swaggerers. Earnest in idle things, idle in matter of earnestnesse. Where there is both *Antimetabole* for the turning of the sentence back, and *contentio* respecting the contrariety of things meant thereby.

Could not look on, nor would not look off.

Neither the one hurt her, nor the other help her.

Just without partiality, liberal without profusion, wise without curiosity.

Love to a yielding heart is a King, but to a resisting, a Tyrant. This is a sentence with *Distinctio & Contentio.*

Scriptural Examples.

Jam. 3. 10, 11. Out of the same mouth proceedeth blessing and cursing: Doth a fountain send forth at the same place sweet water and bitter?

Rom.

Rom. 2. 21, 22. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayſt a man ſhould not commit adultery, doſt thou commit adultery? *&c.*

SYNOICEIOSIS, συνοικείωσις, *Conciliatio*, Reconciling or agreement, or a joyning together of things that differ: derived from συνοικειόω, [*ſynoikeioo*] *familiarem reddo*, to render familiar.

A figure which teacheth to conjoyn divers things, or contraries, or to reconcile things that differ, and to repugn common opinio with reaſon; and is, when contraries are attributed to the ſame thing.

Farnaby. Synœceioſis duo dat contraria eidem:

Tam quod adeſt, de ſit, quam quod non adſit avaro.
Æque adeſt moderat' uni id quo fruitur, ac quo non fruitur.

Engliſh Examples.

The covetous and the prodigal are both alike in fault, for neither of them knows to uſe their wealth aright; they both abuſe it, and both get ſhame by it.

Gluttonous feaſting and ſtarving famine are both as one, for both weaken the body, procure ſickneſſe and cauſe death.

The covetous man wants as well what he hath as what he hath not.

A diſſembler ſtudies to over-reach as well them that truſt him, as them that truſt him not.

Scriptural Examples of Synœceiosis.

Prov. 11. 24. There is that ſcattereth, and yet increaſeth; and there is that with-holdeth more then is meet, but it tendeth to poverty.

Rom. 14. 5. One man eſteemeth one day above another: another eſteemeth every day alike: let every man be fully perſwaded in his own minde.

Pſal. 139. 12. Yea, the darkneſſe hideth not from thee, but the night ſhineth as the day: the darkneſſe and the light are both alike to thee.

Job 21. 23, &c. One dieth in his full ſtrength, being wholly at eaſe and quiet: his breaſts are full of milk, and his bones are moiſtened with marrow; and another dyeth in the bitterneſs of his ſoul, and never eateth with pleaſure: they ſhall lie down alike in the duſt, and the worms ſhall cover them.

Eccleſ. 9. 2. All things come alike to all; there is one event to the righteous and to the wicked; to the good and to clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not, &c.

OXYMORON, ὀξύμωρον, *Acute fatuum aut ſtulte acutum*, ſubtilly fooliſh; derived from ὀξὺ, [*oxy*] *acumen*, ſharpneſſe of wit, and μωρὸς, [*moros*] *ſtultus*, a fool.

It

It is a ſentence delivered with ſuch affectation of wit and gravity as renders it ridiculous.

A figure when the ſame thing is denyed of it ſelf, or when a contrary Epithet is added to any word.

By this figure contraries are acutely and diſcreetly reconciled or joyned together, whence it comes to paſs that at firſt ſight that ſeems to be ſpoken fooliſhly, which afterwards is acknowledged to have been hidden under a notable and excellent witineſſe.

Faraby. Oxymoron *iners erit ars, concordia diſcors.*
Strenua nos exercet inertia.
Avara luxuries. Id aliquid nihil eſt.
Vivum cadaver. Innumeri numeri.
Cum tacent, clamant.
Si tacent, ſatis dicunt.
Sapiens ſtultus qui ſapere ſibi egregie videtur.
Cum ratione inſanit.
Vita minime vitalis.
Nunquam ſe minus otioſum eſſe, quam cum otioſus; nec minus ſolum, quam cum ſolus eſſet.

Engliſh Examples of Oxymoron.

If they are ſilent they ſay enough.

That ſomething is nothing.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtruck a bird and no bird, ſitting and not ſitting, upon a tree and no tree.

This is ſpoken of *Androgeus* the Eunuch, who being purblinde, ſtruck a bat in the twilight with a pumice ſtone ſitting upon a Muſtard-tree.

A wanton modesty. Proud humility.
Knowing ignorance.
A numberlesse number.

Scriptural Examples.

Job 22. 6. Thou hast stripped the naked of their cloathing: He that is naked cannot be stripp'd or spoyled of his clothes; but the word *naked*, here signifies *male vestitum*, ill or poorly clad, *&c.*

Jer. 22. 19. He shall be buried with the burial of an Ass, drawn and cast forth, *&c.* (*i.e.*) he shall have no burial.

1 Tim. 5. 6. But she that liveth in pleasure is dead while she liveth.

See Act. 5. 41, *&c.* Isa. 58. 10.

ÆTIOLOGIA, αἰτιολογία, *Causæ redditio*, a shewing of a reason, derived from αἰτιολογέω, [*aitiologeo*] *rationem reddo*, to render a reason.

Ætiologia is a figure or form of speech, whereby the Orator or speaker joyneth reason or cause to a proposition or sentence uttered, as an authentick seal thereunto.

Propositi reddit causas Ætiologia.
Sperne voluptates: nocet empta dolore voluptas.

Intelligo quam difficili scopulosq; verser loco.
Nam cum omnis arrogantia sit molesta; tum illa ingenii atq; eloquentiæ, molestissima. Divin. in Ver.

English

Engliſh Examples.

Cicero. There are no wiles more privy then thoſe which are vailed over with the diſſimulation of duty, and the cuſtome of familiar acquaintance; for thou maiſt eaſily by taking heed ſhun an open enemy: but this hidden, inward and familiar evill, doth not only appear, but alſo oppreſſe, before thou ſhalt be able to foreſee and eſpie it.

Cicero for Archia. Look what wit or eloquence I have, Judges, *Archias* may juſtly challenge it to himſelf: for he was the firſt and principal, that cauſed me to follow theſe manner of ſtudies.

In vain it is to water the plant, the root being periſhed.

Happy in wanting of little, becauſe not deſirous of much.

The errors in his nature were excuſed, by reaſon of the greenneſſe of his youth.

His heart being diſſolv'd into love, ſpake in thoughts, as not having language enough to expreſſe his affection.

Scriptural Examples of Ætiologia.

Amos 1. 11. Thus ſaith the Lord, For three tranſgreſſions of Edom, and for four I will not ſpare him: becauſe he did purſue his brother with the ſword, and did caſt off all pitty, and his anger did tear perpetually, and kept his wrath for ever.

Pſal. 18, 19. He brought me forth into a large place: he delivered me, becauſe he delighted in me.

Rom.

Rom. 1. 20, 21. So that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful, *&c.*

See in Rom. 3. 20. & 4 14, 15. &c. 15, 16, 10, 11. Prov, 16. 26. & 25. 13.

INVERSIO, by the Greeks called *Antistrophe*, a turning upside down, derived from *verto*, to turn or change, and *in*, against.

Inversion is a figure, whereby the Orator or speaker reasons, or brings in a thing for himself, which was reported or alleadged against him.

Arguit allatam rem contra Inversio pro se: *Imo equidem; neq; enim si occidissem, sepelissem.* *Farnaby.*

Romulo in cœna parcius bibenti, dixit quidam; Romule, si istuc omnes faciant, vinum vilius sit: is respondit; imo vero carum, si quantum quisq; volet, bibat: nam ego bibi quantum volui.

In English thus,

Romulus drinking sparingly, at supper one said unto him; if all men did so, wine would be cheaper than it is: to whom *Romulus* answered, yea, but it would be rather dearer, if every one drunk as much as he would; for I have drunk as much as I desire.

This figure is of near affinity unto *Metastasis*, Mutation, which ancient Rhetoricians called a form of speech, whereby we turn back those things that are objected against us, to them which laid them to us.

Thus,

Thus when *Anthony* charged *Cicero*, that he was the cauſe of civil war raiſed between *Pompeius* and *Cæſar*, *Cicero* rebounded the ſame accuſation again to *Antony*, ſaying: Thou *Marcus Antony*, thou I ſay gaveſt to *Cæſar* (willing to turn all upſide down) cauſe to make war againſt thy countrey.

Scriptural Examples.

Matth. 15. 26, 27. And he anſwered, and ſaid, It is not good to take the childrens bread, and to caſt it to dogs; But ſhe ſaid, Truth Lord: yet indeed the dogs eat of the crumbs, which fall from their Maſters Table: Then Jeſus anſwered and ſaid unto her, Oh woman, great is thy faith, *&c.*

1 King. 18. 17, 18. Thus, when *Ahab* charged *Elijah*, that it was he that troubled all Iſrael; Nay ſaith *Elijah*, it is not I that trouble Iſrael, but thou and thy fathers houſe, in that ye have forſaken the Commandments of the Lord, and thou haſt followed *Balaam*, *&c.*

PROLEPSIS, προλῆψις, *Occupatio*, *Anticipatio*, Occupation or the prevention of an Objection, derived from πρὸ, [*pro*] *præ*, before, and λαμβάνω, [*lambano*] *capio*, *accipio*, to take or receive; from whence λῆψις, [*lepſis*] *acceptio*, a taking: or it is derived from προλαμβάνω, [*prolambano*] *anticipo*, to prevent.

* This is called a figure of ſpeech betweentwo.

* *Anticipation*, or the prevention of an objection is a figure or form of ſpeech, whereby the Orator or Speaker perceiving aforehand what

what might be objected against him, and hurt him as to what he is about to deliver, doth confute it, before it be spoken; or when we prevent any objection, by framing an answer; or when we bring an objection and yield an answer thereunto:

This figure hath *Hypophora* and *Anthypophora* necessarily relerting unto it.

Hypophora, signifies an Objection; it propounds an objection, and is when the speaker makes answer unto his own demand; As,

Isa. 37. 23. Whom hast thou reproached, and blasphemed? And against whom hast thou exalted thy voyce, and lifted up thine eyes on high? even against the holy one of Israel.

Rom. 6. 1, 2. Shall we continue in sin, that grace may abound? God forbid.

Anthypophora signifies a contrary illation or inferenee, and is when an objection is refuted or disproved by the opposition of a contrary sentence: as,

Matth. 21. 23, 24, 25. The chief Priests and the Elders of the people came unto Christ, as he was teaching and said, By what authority dost thou these things? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things: The Baptism of *John*, whence was it? from heaven, or men? *&c.* And they reasoned with themselvs, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? but if we shall say of men, we fear the people, *&c.*

Farnaby. Anticipans, quæ quis valet obiciſſe, Prolepſis

Diluit: *Hic aliquis mihi dicat: cur ego amicum*
Offendam in nugis? hæ nugæ ſeria ducent
In mala, deriſum ſemel exceptumq; ſiniſtre.

Dicet aliquis; Hæc igitur eſt tua diſciplina? ſic tu inſtitutis adoleſcentulos, &c. Proſapodoſis reſponſio: Ego ſi quis judices, hoc rob ore animi atq; hac indole virtutis, &c.

Engliſh Examples of Anticipation.

Did I walk abroad to ſee my delight? my walking was the delight it ſelf.

He ſaw her alive; he was glad to ſee her alive.

He ſaw her weep: he was ſorry to ſee her weep.

He heard her comfortable ſpeeches: nothing more joyful.

Scriptural Examples.

Rom. 9. 19, 20. Thou wilt ſay then unto me, Why doth he yet find fault? who hath reſiſted his will? nay but, oh man, who are thou? *&c.*

Rom. 6. 15. What then? ſhall we ſin becauſe we are not under the Law, but under grace? where you have the objection: The anſwer whereunto is in theſe words, God forbid.

1 Cor. 15. 35. Some man will ſay, How are the dead raiſed up? and with what bodies ſhall

shall they come? Thou fool, that which thou sowest is not quickned except it dye, *&c.*

This must be noted, that the objection is many times wanting, which must be wisely supplyed by considering the occasion and the answer of it: as,

1 Tim. 5. 11, 12. They will marry, having condemnation; Now, least any might say, What, for marrying? The Apostle answers here, No, for denying their first faith.

Prov. 3. 9. Honor the Lord with thy substance, *&c.*

Object. So I may begger my self. But this objection is prevented in the words of the next verse; so shall thy barns be filled with plenty, *&c.*

See the like in Matth. 6. 33, *&c.* see Isa. 49. 14, 15. Matth. 3. 9, *&c.*

But *Prolepsis* is also a figure of Construction, and then it is defined a certain summary pronunciation of things; and it is made when the Congregation, or the whole doth aptly agree with the Verb, or Adjective, and then the parts of the whole are reduced to the same Verb or Adjective, wherewith notwithstanding they agree not.

Post totum partes capiet generale Prolepsis: *Farnaby.*
Procedunt castris hinc Acron, inde Quirinus:
Alterum in alterius mactatos sanguine cernam.

Duæ aquilæ volaverunt; hæc ab oriente, illa ab occidente.

——— *Lavinaq; littora venit.*

* Hereunto is *Synchoreſis* of kin.

* *EPITROPE*, ἐπίτροπη, *Permiſſio*, permiſſion, derived from ἐπιτρέπω, [*epitrepo*] *permitto, concedo*, to permit or grant.

It is the ſuffering of a deed:

A figure when we either ſeriouſly or Ironically permit a thing, and yet object the inconveniency: this Ironical permiſſion imports as much as an earneſt prohibition, though the words are other wiſe.

Farnaby. Plane aut diſſimulans permittit Epitrope factum.

1. *Permiſſio ſeria; ut, Tribuo Græcis literas, do multarum artium diſciplinam, non adimo ſermonis leporem, ingeniorum acumen, dicendi copiam: denique etiam, ſi quâ ſibi alia ſumunt, non repugno: teſtimoniorum religionem et fidem nunquam iſta Natio coluit.*

2. *Permiſſio Ironica*; an Ironical permiſſion is then, when it only ſeems to be a Permiſſion, which yet on the contrary is rather the higheſt Prohibition:

——— *neq; te teneo, neq; dicta refello.*

I, ſequere Italiam ventis: pete regna per undas.

I, fuge, ſed poteris tuti or eſſe domi.

Sit fur, ſit ſacrilegus, ſit flagitiorum omnium vitiorumq; Princeps: at eſt bonus Imperator et felix.

Engliſh

Englisb Examples of Epitrope.

Simo in *Terence* seems by his words very willing to permit his son to intermarry with *Glycerie*, when in very deed he with all diligence endeavours to withdraw him from her.

Yes saith he, let him take her, I wish him good of her, let him go dwell and keep house with her.

Go, flie, but you may be safer at home.

Scriptural Examples.

Eccles. 11. 9, Rejoyce oh young man, and let thy heart chear thee, &c. and walk in the wayes of thy heart, &c.

Rom. 2. 17. Behold thou art called a Jew, and restest in the Law, and makest thy boast of God, &c.

Rev. 22. 11. He that is filthy, let him be filthy still.

Prov. 6. 10. Sleep a little, slumber a little, and fold thy hands together to sleep a little: but in the next verse you have the meaning most manifestly laid open, &c.

See 1 Cor. 14. 38. Judg. 10. 14. Rom. 9. 4. 5. Gal. 4. 14, 15. Prov. 6. 32. 1 King. 22. 15. Isa. 29. 1. Jer. 2. 28. Amos 4. 4, 5.

INCREMENTUN, an increasing or waxing bigger: It is a form of speech which by degrees ascends to the top of something, or rather above the top, that is, when we make our

speech grow and increase by an orderly placing of words, making the latter word alwaies exceed the former in the force of signification, contrary to the natural order of things, which ever puts the worthiest and weightiest words first, but this placeth them alwaies last.

This figure may aptly be compared to fire, the property whereof is alwayes to ascend as high as matter can carry it.

¶ It is a kind of *Climux.*

* A figure when a speech ascends by degrees from the loweſt to the higheſt, where the latter words are alwayes the more great and vehement, by which the speech doth gradually as it were increase and wax great.

Farnaby. Ad summum ex imo gradibus venit Incrementum;

Non plebs prava jubens; solida nec mente, tyranni
Vis fera dimoveat justum; non turbidus Auster,
Fulminei non dextra Jovis; non, si ruat orbis.

Facinus est vincire civem Romanum, scelus verberare, prope patricidium necare: quid dicam in crucem tollere?

Engliſh Examples of Incrementum.

Terence. O my *Parmeno*, the beginner, the enterprizer, performer and accompliſher of all my pleasures.

Neither silver, gold, nor precious stones may be compared to her vertues.

He was careleſſe of doing well, a looſeneſs of youth; he was inclined to do ill, a weakneſſe of youth; his mind consented to offend,

a

a ſhrewd temptation; he committed the act, an unhappy fault; he accuſtomed himſelf to abuſe, a ſad imployment; yet he did not this alone, but infected others with his perſwaſion, and ſeduced them by his example: and not that only, but detained thoſe he had drawn in, with freſh inventions, and diſgraced the modeſty of ſuch as reſiſted his corruptions, with ſcorns and deriſions, which could argue no leſſe in him than a moſt pernicious and deteſtable reſolution.

Scriptural Examples.

Pſal. 1. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. Where the firſt degree is of ungodly men, the ſecond of ſinners who wickedly contrive in their hearts the accompliſhment of their pernicious enterprizes; the third of ſcorners, who glory in their wickedneſſe and ſcoffe at reproof.

See more examples in Pſal. 2. 2, 3. Iſa. 1. 4. Pſal. 7. 6. Pſal. 18. 38, 39. Ezek. 2. 6. Dan. 9. 5. Hab. 1. 5. Zech. 7. 11, 12. 1 Cor 4. 8. 1 Joh. 1. 1, *&c.*

As there are in the precedent examples gradual aſcenſions from the loweſt to the higheſt, called *Incrementum*, but by the Greeks *Anabaſis*, *Aſcenſus*; So on the contrary are there Deſcenſions from the higheſt to the loweſt, called *Catabaſis Deſcenſus*: as,

In the names of metals, Ezek. 22. 18. Son of man, the houſe of Iſrael is unto me as droſs:

all they are braſſe and tin, and iron, and lead in the midſt of the furnace: they are even the droſſe of ſilver.

Phil. 2. 6, 7, 8. Who being in the form of God, thought it no robbery to be equal with God: but he made himſelf of no reputation, and took on him the form of a ſervant, and was made like unto men, and was found in ſhape as a man; he humbled himſelf, and became obedient unto the death, even the death of the Croſſe.

EROTESIS, ἐρώτησις, *Interrogatio*, Interrogation, or queſtioning, derived from ἐρωτάω, [*erotao*] *interrogo*, to queſtion.

It is but a warm propoſition; yet it oftentimes doth better than a bare affirmation, * which were but too eaſie and liveleſſe a ſpeech; it is eaſie and gentile to ſharpen the flats of affirmation and down-right relations:

* This form of ſpeech Solomon in Prov. 14. 22. uſes rather then a bare affirmation. Do they not erre that deviſe evill?

A figure whereby we either (1) demand a queſtion, (2) earneſtly affirm; or (3) vehemently deny a thing.

Note that an affirmative Interrogation is a vehement denying; and a negative, a vehement affirming: and a negative interrogation ſometimes vehemently commands, and an affirmative interrogation in like manner forbids.

Farnaby.

* This is frequently uſual in an Enthymema.

Quærit * Eroteſis, poterat quod dicere recte.
Et procul, o miſeri, quæ tanta inſania, cives?
Creditis avectos hoſtes? aut ulla putatis
Dona carere dolis Danaum? ſic notus Ulyſſes?

1. When

1. When we demand a queſtion; as,

Cujum pecus? an Melibœi?

2. When we earneſtly affirm; as,

Quouſque tandem, Catilina, abutere patientiâ noſtra?

When we vehemently deny; as,

Æneid. 1. *Et quiſquam numen Junonis adoret?* & Eclog. 3. *An mihi cantando victus non redderet ille?*

Item pro Balbo.

A negative Interrogation commands with a chiding or threatning; and an affirmative Interrogation in like manner forbids: as,

Æn. 4. *Non arma expedient, totaq; ex urbe ſequentur?*

Engliſh Examples of Eroteſis.

The credit of behaviour, is to cover imperfection, and ſet forth your good parts better: now for that, this is too flat and lively a ſpeech, aptly to expreſſe the affection of the mind; expreſſe it by Interrogation thus;

Is it not the chiefeſt credit of behaviour to ſet forth your good parts fairly and clearly, and to cover imperfection?

Did the Sun ever bring fruitful Harveſt, but was more hot than pleaſant? Have you any fathers that be not ſometimes froward? Have you any of your children that be not ſometimes cumberſome? Shall we therefore curſe the Sun? diſobey our fathers? and hate our children?

Scriptural

Scriptural Examples.

There are in Scripture nine kinds of queſtions (*inter alia*).

1. Sometimes a queſtion is asked with deſire only to receive an anſwer: as, The Mariners of *Jonas*.

Jonas 1. 8. Tell us (ſay they) for whoſe cauſe is this evill come upon us? what is thine occupation? and whence comeſt thou? Such a queſtion you may finde the wiſe men made touching Chriſt, in Matth. 2. 2.

2. Interrogations in Scripture are ſometimes emphatical and ſtrong affirmations: as,

Gen. 4. 7. If thou doe well, ſhalt thou not be accepted? (*i. e.*) thou ar d thy Sacrifice ſhall both certainly be accepted, *&c.*

Joſh. 1. 9. Have not I commanded thee? *&c.* I have without all queſtion aſſuredly commanded thee, *&c.*

See more examples in Gen. 13. 9. 37. 13. 2 Sam. 13. 28. 2 King. 6. 32. Joh. 4. 35. Mar. 12. 24. Jer. 23. 23, 24, *&c.* 2 King. 12. 19.

3. Interrogations alſo are ſometimes ſtrong and vehement negations: as,

Pſal. 19. 12. Who can underſtand his errors? (*i. e.*) no man can underſtand the depth of them.

Gen. 18. 14. Is any thing too hard for God?

Job 8. 3, 11. Doth God prevert judgement? or doth the Almighty pervert juſtice? Can the ruſh grow up without mire? Can the flag grow without water? *&c.*

See

See Matth. 12. 26. Rom. 3. 3, 10, 14, 15. & 8. 35.

4. Interrogations sometimes diminish and abate the sense: as,

Zech. 4. 7. Who art thou, O great Mountain? before *Zerubbabel* thou shalt be a plain, *&c.* (*i. e.*) Thou lookest very big and great, but who art thou? I will tell thee, oh proud oppressor of my people, though in thy own conceit thou art a Mountain immoveable, yet in my peoples eyes thou art but a Mole-hill, and shall shortly be made a nothing, even as a plain before them.

Thus in 2 Sam. 7. 18. *David* when he would abase himself, cryes out; Who am I, O Lord God? and what is my house that thou hast brought me hitherto?

5. Interrogations sometimes raise and heighten the sense by way of admiration: as,

Psal. 8. 9. O Lord our Lord, how excellent is thy name in all the world?

Exod. 15. 11. Who is a God like unto thee? *&c.* (*i. e.*) Let all the world (if they can) shew such a God as thou art.

See Mark. 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? &c. The question here puts the brightest glory upon God in pardoning sin; There is no sin-pardoning God, but our God only.

6. Interrogations are sometimes expostulatory and complain: as,

Job 3. 11, 12. Why dyed I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck?

Psal.

Pſal. 22. 1. My God, my God, why haſt thou forſaken me? &c.

Jer. 12. 1. Wherefore doth the way of the wicked proſper? ſo in Iſa. 1. 21. &c.

7. You find in the Scripture doubting queſtions: as,

Pſal. 77. 7, 8. Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? &c.

8. You may alſo finde teaching queſtions: as,

Iſa. 60. 8. Who are theſe that flie as a clowd, and as the Doves to their windows? This teaches us the multitude of thoſe that ſhall (when the Angels ſhall be ſent out of the Temple to preach the everlaſting Goſpel) flock in unto Chriſt.

9. You may alſo finde learning queſtions: as,

Acts 2. 37. Men and Brethren, what ſhall we doe to be ſaved? &c.

ECPHONESIS, ἐκφώνησις, *Exclamatio*, Exclamation, or a crying out: derived from ἐκφωνέω, [*ecphoneo*] *exclamo*, to cry out.

Ecphoneſis is a pathetical figure, whereby as the Orator or ſpeaker expreſſes the vehement affection and paſſion of his own mind, ſo he alſo excites and ſtirs up the minds and affections of thoſe to whom he ſpeaks.

It is expreſt or underſtood by an Adverb of crying out, as, Oh, alas, behold; which are the ſigns of this figure.

Concitat Ecphoneſis & Exclamatio mentem.
Heu pietas! ô ſpes falſas! proh vana voluptas!

O clementiam admirabilem! Barnaby.
O scelus! ô pestis ô labes! ò libidinem effrænatam atq; indomitam!
O utinam tunc cum Lacedæmona classe petîsset,
Obrutus insanis esset adulter aquis!

English Examples.

Thus *Pyrocles* seeing the milde *Philoclea* innocently beheaded, bursts forth into this exclamation;

O Tyrant heaven, and Traytor earth, how is this done? How is this suffered? Hath this world a government?

Alas what delights and how great enjoyments hath one day deprived thee of!

Ah poor confidence! oh glorious triumphs over unarmed captives!

Oh admirable clemency and mercy!

Oh most wicked presumption, from whence art thou sprung up to cover the earth with falshood and deceit!

Scriptural Examples of Ecphonesis.

This figure is made in Scripture these ten wayes, *viz.*

1. In way of *Admiration*: as,

Rom. 11. 33. Oh the depths of the riches both of the wisdome and knowledge of God! &c.

Psal. 8. 1. O Lord, how excellent is thy Name!

144. 15. O happy people that are in such a case! &c.

2. In way of *Indignation*, as Acts

Acts 13. 10. O full of all ſubtilty and miſchief, thou childe of the devil, thou enemy of all righteouſneſſe! *&c.*

3. In way of *Deteſtation* and abhorrencie: as,

Rom. 7. 24. O wretched man that I am, who ſhall deliver me from the body of this death!

Jer. 44. 4. O doe not this abominable thing that I hate, *&c.*

4. In the way of entreaty or *wiſhing*: as,

Pſal. 14. 17, O that the ſalvation of Iſrael were come out of Sion!

Iſa. 64. 1. O that thou wouldſt rent the heavens! *&c.* ſee 1 Chron. 11. 17.

Job 6. 8. O that I might have my requeſt! and that God would grant me the thing I long for!

Pſal. 55. 6. O that I had the wings of a Dove, that I might flie and be at reſt! See Gen. 17. 18. Deut. 5. 29.

5. In way of *Commiſeration* and Lamentation: as,

Luke 13. 34. O Jeruſalem, Jeruſalem, which killeſt the Prophets, &c. how often would I have gathered thy children together, &c.

Lam. 1. 1. How is the golden City ſpoiled! how doth the City ſit ſolitary, that was full of people? &c. how is ſhe become as a widow?

6. In way of *Reprehenſion*: as,

Gal. 3. 1. O fooliſh Galatians, who hath bewitched you, &c. See in Acts 7. 51, 52, &c.

7. In way of *Deriſion*: as,

Mark 15. 29. And they that paſſed by (our Saviour) rayled on him, wagging their heads, and

and saying; Ah thou that destroyest the Temple and buildest it in three dayes!

8. In way of *Love*: as,

Psal. 84. 1. O how amiable are thy Tabernacles, thou Lord of Hosts!

9. In way of *exultation* and triumph: as,

1 Cor. 15. 55. Oh death, where is thy sting, oh grave, where is thy victory?

10. In way of *Fear*: as,

1 Tim. 6. 11. But thou O man of God, flee these things: and follow after righteousnesse, &c.

EPIPHONE MA, ἐπιφώνημα, *Acclamatio*, Acclamation, or a shooting out of the voyce: derived from ἐπιφωνέω, [*epiphoneo*] *acclamo*, to cry out or shoot forth the voice.

* It is an applause of a thing approved, or a sententious clause of a discourse, and serves for Amplification, when, after a great crime, or desert, exclaimed upon or extolled, it gives a moral note, worthy of credit and observation. * It is a kind of *Exclamation.*

Acclamation is a figure, when after a thing is done or declared, a clause or part of a sentence is added, briefly purporting some Emphasis, and the speakers censure of the thing so done or declared.

Narratæ subit & rei Epiphonema probatæ. *Farnaby.*

Acclamation is brought in with these words, *viz. Sic ità, adeo ut, quippe, tantus, quantus, talis, qualis, ecce, videamus ergo*, &c. *ut*,

Tante

Tant molis erat Romanam condere gentem.

Quam ut adipiscantur, omnes optant: eandem accusant adepti——Tanta est stultitia et perversitas. Cic. de Senect.

Tantum religio potuit suadere malorum. Lucr. 1.

Adeo à te teneris assuescere multum est.

Jam indicant tot hominum fletus, quam sis charus tuis, adeo ut omnes videant, quam misere insaniunt, qui opes virtuti præferunt.

English Examples of Acclamation.

Thus after the relation of *Scipio Affricanus's* course, who having been *Generalissimo* of the greatest Armies in the world; having for a long time had Kings suitors for his favour, and to the day of his death, Nations kept in aw of his name; yet in 56 years neither bought nor sold goods nor lands, nor built any house or Castle of his own, left not above 46 *l.* in gold, and 6 *l.* in silver behind him at his death.

It may be folded up in this Acclamation;

So little need hath he to stoop to private cares, that thrives upon publique victories; and so small leisure has he to be desirous of riches, that hath been so long possest and satisfied with honour, which our Ancestors reputed the immortal end of mortal actions.

So inconstant is the favour of Princes.

Thus dangerous is the satisfaction of a sensual appetite.

So hard is it to escape the force of temptations.

So weighty a matter it was to set up the Roman Nation.

Scriptural Examples of Acclamation.

Thus in Matth. 22. in the beginning of the Chapter, after the relation of the Parable of the Kings sons marriage, and of the man, who (for that he had not on a wedding garment) was cast into outer darknss, *&c.* you finde this acclamation elegantly added at the end of that discourse: as,

In the 14 verse, For many are called, but few are chosen.

So the Psalmograph having in the former part of the 2. Psalm spoken of the terrors of Gods indignation when his wrath is kindled against his Adversaries, we find this acclamation,

In the last verse; Blessed are all they that put their trust in him.

Thus also he having in the 72. Psalm highly set forth the glorious excellency of the name of God; shuts up his praise with this Acclamation,

In the last verse; Blessed be his glorious name for ever, and let the whole earth be filled with his glory.

Luk. 10. 30. see Act. 19, 20. Matth. 19.27. Mark. 7. 37.

EPANORTHOSIS, ἐπανόρθωσις, *Correctio, emendatio*, Correction or amending; derived from ἐπανορθόω, [*epanorthoo*] *Corrigo*, to correct or amend.

* *Epanorthosis* and *Apostopesis* are kinds of *Revocation.*

* *Correction* having used a word of sufficient force, yet pretending a greater strength of meaning, refuses it, and supplyes the place with one of more extension.

It is the reinforcement of the clause last uttered by the subsequent.

A figure when in our speech, something that went before, is called back and corrected; whereof there are two kinds; the one is when a word is corrected after; the other, when a word is corrected before it is spoken.

This Exornation is made four ways, *viz.*

1. By degrees of comparison.
2. By comparison of the greater and lesser.
3. By doubting.
4. By the signs of repenting.

Farnaby. Est Epanorthosis positi correctio sensus:
O Clementia, seu potiùs patientia mira!

Dixi, filium habeo; ah quid dixi? habere me? imo habui Chremes! nunc habeam necne, incertum est.

Facti quasi pœnitentia: Sed quid ego ità gravem personam induxi?

English Examples of Epanorthosis.

Joseph was amongst his brethren: did I say brethren? nay Tyger-like Monsters.

I perswade you not to let slip occasion, whilst it may not only be taken, but offers, nay sues to be taken.

For

For this thy ſhameful and accurſed fact, what ſhall I call thee? a wretch? nay a beaſt, nay a poyſonous Serpent; yet none of theſe are fit enough for thee, a devill thou art both in reſpect of thy malice which thou poſſeſſeſt, and of the ſundry miſchiefs thou daily doſt commit.

Cicero againſt *Verres.* We have here bought before you Judges, not a thief, but a violent robber; not an Adulterer, but a breaker of all Chaſtity, *&c.*

I have in your ſervice ſpent not my time only, but my ſtrength and eſtate.

Scriptural Examples.

Gal 4. 9. But now after that you have known God, or rather are known of God, *&c.*

Thus in Act. 25. 27. *Paul* corrects his doubtfulneſſe of *Agrippa's* belief, where he ſaith, Believeſt thou King *Agrippa*? I know thou believeſt.

1 Cor. 15. 10. I laboured more abundantly then they all, yet not I, but the grace of God in me.

See more examples in Rom. 8. 34. Iſa. 49. 15. Gal. 2. 20. Luk. 11. 27, 28, *&c.*

When the word is corrected before it be ſpoken: as,

2 Cor. 3. 3. Foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in Tables of ſtone, but in the fleſhy Tables of the heart.

This is also a kind of *Revocation.*

APOSIOPESIS, ἀποσιώπησις *reticentia*, a holding ones peace, derived from ἀπό, [*apo*] *poſt*, after; and σιωπάω, [*ſiopao*] *obticeo*, to hold ones peace or be ſilent.

Apoſiopeſis is a form of ſpeech whereby the ſpeaker through ſome affection, as either of ſorrow, baſhfulneſſe, fear, anger, or vehemency, breaks off his ſpeech before it be all ended.

A figure, when ſpeaking of a thing, we yet ſeem to conceal it, though indeed by this means we aggravate it; or,

When the courſe of the ſentence begun is ſo ſtayed, as thereby ſome part of the ſentence, not being uttered, may be underſtood.

Farnaby. Aposiopeſis ſenſa imperfecta relinquit:
Quæ ego: ſed motos præſtat componere fluctus.

Quem quidem ego ſi ſenſero. Sed quid opus eſt verbis?

De noſtrûm enim omnium——non audeo totum dicere. Cic.

Ego te furcifer, ſi vivo. Cætera geſtu agit.

Nunquid, vos Medici, quid characteres ficti? quid vocabula ignota? ſed dicere diſpudet.

Engliſh Examples of Apoſiopeſis.

The uſe hereof is either to ſtay the vehemency of immoderate affections proceeding to ſome exceſſe, or to ſignifie by a part what the whole means.

I let

I let passe your frequent drunkennesse, your wanton company.

Much more might be said, but I dare not utter all my minde.

How doth the childe *Ascanius*, whom timely *Troy* to thee:——breaking off by interruption of sorrow. *Virgil.*

I might say much more, but modesty commands silence.

Scriptural Examples.

Psal. 6. 3. My soul is sore vexed, but thou O Lord how long? (*i. e.*) how long wilt thou delay to send me help?

Luke 19. 42. If thou hadst known, even thou, at least in this day, the things which belong unto thy peace! (*i. e.*) how happy hadst thou been, if thou hadst known them!

1 King. 21. 7. Dost thou now govern the Kingdom of Israel? Arise, Art thou a King! (*i. e.*) If thou beest a King, thou mayst do what pleases thy self. Arise speedily and be doing. But remember this was the counsel of a *Jezebel.*

Heb. 3. 11. To whom I sware in my wrath, if they enter into my rest; (*i. e.*) They shall never enter into my rest; if they come there, let me cease to be God, or let me not be true.

See John 12. 27. Psal. 95. 11. 85. 35. 2 Cor. 12. 6. Hos. 8. 1. Isa. 1. 13.

APORIA, ἀπορία, *Addubitatio*, Doubting, or a want of counſel or advice; derived from ἀπορέω, [*aporeo*] *animi pendeo, animi dubius ſum, & neſcio quid mihi ſit faciendum*; to be doubtful of minde, or not to know what is beſt to be ſaid or done: or it is derived from ἄπορος, [*aporos*] which ſignifies as it were not having a way or paſſage.

Aporia is a figure whereby the Speaker ſheweth that he doubteth, either where to begin for the multitude of matters, or what to do or ſay in ſome ſtrange or ambiguous thing; and doth as it were argue the caſe with himſelf.

Farnaby. Conſulit addubitans quid agat dicatve Aporia.

Quid faciam? roger, anne rogem? quid deinde rogabo?

En quid agam? rurſuſne procos irriſa priores
Experiar? Nomadumq; petam connubia ſupplex?

At length the anſwer of this doubt follows;

Quin morere, ut meritas ferroq; averte dolores.
Addubitatio ſola eſt,
——Heu quæ nunc tellus, quæ me æquora poſſunt
Excipere? aut quid miſero mihi demiq; reſtat?

Engliſh Examples of Aporia.

Cicero. Whether he took them from his fellows more impudently, gave them to a harlot more laſciouſly, removed them from the Romane people

people more wickedly, or altered them more presumptuously, I cannot well declare.

What shall I doe? whither shall I flie? whom shall I blame? what shall I pretend?

I know not what to term it, folly or forgetfulnesse, ignorance or wilfulnesse.

Scriptural Examples.

Phil. 1. 22, 23, 24. But if I live in the flesh, this is the fruit of my labour: yet what I shall chooſe, I know not; for I am in a straight between two, having a desire to depart and to be with Christ, which is farre better: nevertheleſſe to abide in the flesh is more needful for you, *&c.*

Psal. 139. 7. Whither shall I goe from thy Spirit? or whither shall I flie from thy presence?

See Rom. 7. 24, 25. Lam. 2. 13. Luke 16. 3, 4.

ANACOENOSIS, ἀναϰοίνωσις, *Communicatio*, Communication, or an imparing a thing to another; derived from ἀνὰ, [*ana*] with, and ϰοινόω, [*coinoo*] *communico*, to communicate unto another.

Anacœnoſis is a figure whereby we consult with, deliberate, and as it were argue the case with others.

This form of speech is elegantly used with such as are (1) Dead: (2) with the Judge: (3) with the Hearers: (4) with the Oppo-

nent: (5) with ſuch as are abſent: (6) with ſenſitive or inanimate things.

Engliſh Examples.

Were it your caſe, what would you anſwer? Tell me, I appeal to your inmoſt thoughts.

Would you judge him unworthy to be your friend, that began his fidelity with an inviolable Covenant never to be an enemy?

Scriptural Examples of Anacœnoſis.

Mal. 1. 6. If then I be a father, where is mine honour? If I be a Maſter, where is my fear? *&c.*

Iſa. 5. 3, 4. Now therefore, oh Inhabitants of Jeruſalem and men of Judah, judge I pray you between me and my Vineyard; What could I have done any more to my Vineyard that I have not done unto it? *&c.*

Jer. 23. 23. Am I a God at hand? am I not alſo a God a far off?

See Luke 11. 19. 1 Cor. 4. 21. chap. 10. 15, 16. chap. 11. 15, 14. Gal. 4. 21. 3. 12, *&c.*

PROSOPOPOEIA, προσωποποιία, *fictio perſonæ*, the feigning of a perſon, derived from προσωπον, [*proſopon*] *perſona*, a perſon, and ποιέω, [*poieo*] *facio vel fingo*, to make or feign.

Proſopopœia is the feigning of a perſon to ſpeak, or the attributing of a perſon to the inanimate creatures; as, when we bring in perſons that are dead, or the inanimate creatures ſpeaking or hearing, *&c.*

A

A figurative Exornation, when in our ſpeech what thing ſoever which is not a perſon, is Metaphorically brought in and repreſended as a perſon; or when the properties of man are for ſimilitude and agreeableneſſe ſake attributed unto other things; whence it is ſaid that this form of ſpeech animates and makes dead men ſpeak; or it is,

When in our ſpeech we feign another perſon ſpeaking.

By this figure God, Angels and men, dead or alive, the Heavens, Earth, Sea, *&c.* are brought in ſpeaking, hearing, *&c.*

Perſonam inducit * Proſopopœia | loquentem: *Farnaby.*

* Of this kind are *Mimeſis* and *Dialegiſmus.*

Hóſne mihi fructus, hunc fertilitatis honorem
Officiiq; refers? quod adunci vulnera aratri
Raſtrorumq; fero, totoq; exerceor anno.

Sic Æneæ Proſopopœiam Virgilius Æntid 2.
compoſuit, cum Æneas ſociis cibum vinumq;
Dividit, & dictis mœrentia pectora mulcet.
O Socii (neq; enim ignari ſumus ante malorum)
O paſſi graviora! dabit Deus his quoq; finem &c.
Tandem ſic Proſopopœiam claudit:
Talia voce refert.

Look that your acceſs to, and retreat from this figure be comely, leſt you ſeem precipitantly to ruſh in upon it.

Engliſh Examples of Proſopopœia.

Thus Sir *Philip Sidney* gives ſenſe and ſpeech to the needle and ſilk in *Pamela's* hands, and life

life, and ſpeech unto Learning, and a Lilly; yea Death it ſelf is feigned to live and make a ſpeech.

Thus, if an Orator having occaſion to commend Truth or any vertue unto his hearers, he may after ſome due praiſe of it, feign it a perſon, and bring it in bitterly complaining how cruelly ſhe is oppreſſed, and how little eſteemed; how many be her enemies, and how few her friends; how ſhe wandereth hither and thither without entertainment, and remains without habitation, *&c.*

I ſee my words will not move you, but ſuppoſe ſome of your grave Anceſtors ſhould thus ſpeak to you; Children, can we behold your manners without indignation, being full of pride, effeminateneſſe, *&c.*

If your Anceſtors were now alive, and ſaw you abuſing your ſelf in miſpending your eſtate by them providently gathered together and conferred upon you, would they not ſay thus, *&c.*

Scriptural Examples of Proſopopœia.

Joſh. 24. 27. Behold this ſtone ſhall be a witneſſe unto us; for it hath heard all the words of the Lord which he hath ſpoken unto us, *&c.*

Judg. 9. 8. Thus *Jotham* brings in the trees ſpeaking as men: The Olive-tree will not leave his fatneſſe, nor the figtree his ſweetneſſe, nor the vine his wine, to reign over others; but it is the bramble that affecteth ſoveraignty and domination, a baſe, ſcratching, worthleſſe, fruitleſſe ſhrub, good for nothing but to ſtop gaps and keep

keep out beasts from spoyling the pleasant fields, and afterwards to be burnt.

1 Kings 13. 2. And he cryed against the Altar in the word of the Lord, and said, O Altar, Altar, thus saith the Lord, &c.

Psal. 98. 8. Let the floods clap their hands: let the hills rejoyce together.

Thus in Isa. 35. 1, 2. the Prophet attributes joy and singing to the Wilderness, the Solitary place, and the Desert.

See Psal. 51. 8. Psal. 103. 1. Psal. 82. 1, 2. Rom. 8. 19, 20. Isa. 1. 2.

Thus in Joel 2. from 1. to the 12. ver. you have a most lively Rhetorical Prosopopœical description of the terrible Army of the Babylonians.

Prosopopœia is two-fold; Imperfect, or Perfect.

1. An Imperfect *Prosopopœia* is when the speech of another is set down lightly and indirectly; as in Ps. 11. 1. *David* brings in the wicked, as saying unto his soul; Flee as a bird unto your Mountain.

2. A Perfect *Prosopopœia* is when the whole feigning of the person is set down in our speech, with a fit entring into and leaving off of the same.

Thus in Prov. 8. Wisdom cryeth at the Gates, *&c.* Unto you O men I call, &c. where the entrance is in the beginning of the chapter, her speech in the latter part of it.

APO-

APOSTROPHE, ἀποστροφὴ, *averſio*, a turning away or diſlike: derived from ἀπὸ, [*apo*] from, and στρέφω, [*ſtrepho*] *verto*, to turn.

Apoſtrophe is a diverſion of ſpeech to another perſon then the ſpeech appointed did intend or require; or it is a turning of the ſpeech from one perſon to another, many times abruptly.

This Exornation hath ſome affinitie with Proſopopaia.

A figure when we break off the courſe of our ſpeech, and ſpeak to ſome new perſon, preſent, or abſent, as to the people, or witneſſes, when it wss before directed to the Judges, or Opponent.

This Diverſion of ſpeech is made theſe nine wayes; *viz.* (1) To God, (2) to Angels, (3) to men in their ſeveral ranks, whether abſent or preſent, dead or alive, (4) to the adverſary, (5) to the heavenly bodies and Meteors, (6) to the earth and things in it, (7) to the Sea and things in it, (8) to beaſts, birds and fiſhes (9) to inanimate things.

Farnaby. Sermonem a præſenti avertit Apoſtrophe: *et auro*

Vi potitur. Quid non mortalia pectora cogit
Auri ſacra fames?

Vos Sanctiſſimi Angeli, teſtes volo mea innocentia.

Quouſq; tandem, Catilina, abutere patientiâ noſtrâ?

Vos adeſte ciconiæ, et ingratitudinem hominum redarguite.

Vos

Vos agri, vos parietes obteſtor; an non ſudabatis,
cum tantum neſas hoc loco perpetrabatur?
Per Apoſtrophen Poeticam mutando caſum:
Terretur minimo penna ſtridore columba,
Ungnibus, accipiter, ſancia facta tuis.

Engliſh Examples of Apoſtrophe.

To the people thus,

Now let me entreat any man here preſent, that thinks himſelf not exempted from the like wrong, but lyable to the like prejudice, to imagine himſelf in my caſe, and to undertake for my ſake ſome few thoughts of my diſtreſs.

Herein you witneſſes are to conſult with your own conſciences, and to enter into a true examination of your own memory.

Did you mark his ſpeeches? did you note his looks?

Sometimes the occaſion is taken from ſome quality, or other thing, whereto your ſelf gives ſhew of life: as,

Hope, tell me, what ground haſt thou to hope for, *&c.*

Love, be aſhamed to be called Love.

Scriptural Examples of Apoſtrophe.

The Lord by his Prophet *Hoſea* having long complained of Iſrael for their high provocations againſt him, doth break off from ſpeaking of Iſrael, and turns his ſpeech to Iſrael: as,

Hoſ. 13. 9 O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.

Thus

Thus *David* having denounced Gods judgments against the Kings and Rulers of the earth in the 2. Psalm, doth presently divert his speech to the Kings and great ones themselves.

Psal. 2. 9, 10. Thou shalt break them with a rod of iron, *&c.* Be wise therefore oh ye Kings, be instructed ye Judges of the earth.

Thus *Isaah* finding the people to be rebellious, to whom he was speaking, diverts his speech to the inanimate creatures.

Isa. 1. 2. Hear oh heavens, and give ear oh earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

David being dismayed with the number of his enemies, turns his speech to God, saying,

Psal. 3. 3. But thou, oh Lord, art a shield for me; my glory, and the lifter up of my head.

See Gen. 49. 18. Psal. 33. 20, 21, 22. Judg. 5. 11.

*This figure adorneth and garnisheth speech as a rich wardrobe, wherein are many and sundry changes of garments to adorn one and the same person,

SYNONYMIA, συνωνυμία, *nominis communio, seu nomina diversa idem significantia*, a partaking together of a name, or divers words signifying one and the same thing, whereof the latter is usually explanatory to the former: derived from σὺν, [*syn*] *simul*, together, and ὄνομα, [*onoma*] *nomen*, a name or word.

A *Synonymie* is a commodious heaping together of divers words of one signification.

* A figure when by a variation and change of words that are of like signification, one thing is iterated divers times.

This

This kind of Elocution is to be used as often as we see not enough in one word evidently to signifie the dignity or magnitude of the thing mentioned.

This figure and *Palalogia*, which signifies Repetition of the same word, are alike; and serves to amplifie and to excite vehement affection and passion, when from one thing many wayes expressed, we fasten many stings as it were in the minde of the hearer.

Verba Synonymia addit rem significantia eandem. *Farnaby.*

Enses & gladii. Superatne & vescitur aura
Ætherea, nec adhuc crudelibus occubat umbris?

Prostavit, perculit, afflixit.
Abiit, excessit, evasit, erupit.

English Examples of a Synonymie.

Wisdom in the poor man, lyes as a thing despised, rejected, oppressed, buryed and utterly extinct. A Synonymie of words.

Is it not a certain mark and token of intolerable arrogancy and venemous envy, where the tongue is still exercised in depraving, slandering, defacing, deriding and condemning of other mens words and works?

Who more worthy of renown, honour and fame, then *Cæsar*? who more worthily esteemed, beloved, reverenced and honoured then noble *Cesar*? who amongst men was his equal in knowledge, nnderstanding, policie and wisdom? what was he that might be compared to him A Synonymie of sentences.

him, either in courage of heart, in fortitude of minde, or magnanimity of nature?

Thus to deſcribe a beautiful woman, may be ſaid;

She hath a moſt winning countenance, a moſt pleaſant eye, a moſt amiable preſence, a chearful aſpect, ſhe is a moſt delicate object, *&c.*

Your beauty (ſweet Lady) hath conquered my reaſon, ſubdued my will, maſtered my judgment.

Scriptural Examples of a Synonymie.

Iſa. 19. 8. The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, *&c.*

Pſal. 18. 13. The Lord alſo thundred in the heavens, and the Higheſt gave his voyce, *&c.* Here the firſt ſentence is repeated by the latter, but yet with other words of the ſame ſignification: for in the former is, the Lord; in the latter, the Higheſt; in the former, thundred; in the latter, gave his voyce.

Pſal. 18. 2. The Lord is my rock, and my fortreſſe, and my deliverer: my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, and my high Tower.

Prov. 1. 20. Wiſdom cryeth without, ſhe uttereth her voice in the ſtreets.

Prov. 2. 2. So that thou encline thine ear unto wiſdom; and apply thy heart to underſtanding, yea, if thou cryeſt after knowledge, and lifteſt up thy voyce for underſtanding, &c.

Prov. 4. 14, 15. Enter not into the path of the wicked, and goe not in the way of the ungodly; avoid

avoid it; passe not by it, turn from it, and pass away.

Prov. 9. 10. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

Prov. 30. 14. The poor from off the earth, and the needy from among men.

See Prov. 5. 10, 13. 2. 11, 21. Psal. 74. 2, 7, 18. Prov. 16. 18, 23. Prov. 6. 4. 8. 34. Isa. 14. 25, &c.

HIRMOS, ἱρμὸς, *nexus, series* a bond or knot, or an heaping up of many things of different kinds: derived from εἴρω, [*heiro*] *necto, copulo*, to knit or couple together.

A figure whereby a sudden entrance is made into a confused heap of matter; or when that which might have been spoken in one word is for plainnesse and evidence sake mustered together, or rehearsed through many species or forms.

Diversas specie res multas congerit Hirmos; *Grammaticus, Rhetor, Geometres, pictor, aliptes, Augur, Schœnobates, Medicus, Magus; omnia novit.* *Farnaby.*

English Examples of Hirmos.

All men exclaim upon these exactions, Nobles, Gentry, Commonalty, Poor, Rich, Merchants, Peasants, young, old, high, low, and all cry out upon the hard impositions of these burthens.

Loves companions be unquietneſſe, longings, fond comforts, faint diſcomforts, hopes, jealouſies, rages, careleſneſſe, carefulneſſe, yieldings, &c.

Scriptural Examples.

Iſa. 3. 16. Becauſe the daughters of Sion are haughty, and walk with ſtretched-out necks, and with wandering eyes, walking and mincing as they goe; and making a tinckling with their feet.

Iſa. 1. 11. What have I to do with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beaſts! and I deſire not the blood of bullocks, nor of lambs, nor of goats, &c.

See Iſa. 1. 12, 13, 14. Rom. 1. 29, 30. Gal. 5. 19, 20, 21, 22, &c.

APOPHASIS, ἀπόφασις, *negatio*, a denying, derived from φάω, [*phao*] *dico*, to ſpeak and ἀπὸ, [*apo*] which ſometimes ſignifies a denying; or from ἀποφημι, [*apophemi*] *nego*, to deny.

It is a kind of an Irony, whereby we deny that we ſay or doe that which we eſpecially ſay or doe,

Farnaby. *Non dico* Apophaſis:
Nec ea dico, quæ ſi dicam, tamen infirmare non poſſis.
Nil dico.
Quid memorem, efferam, repetam? &c.

Engliſh

English Examples.

I ſay nothing.

Neither will I mention thoſe things, which if I ſhould, you notwithſtanding could neither confute nor ſpeak againſt them.

For that this figure and the next differ only in the manner of ſpeaking; take the Scriptural Examples of both together.

PARALIPSIS, παράλειψις [*paraleipſis*] *præteritio*, an over-paſſing, derived from παραλείπω, [*paraleipo*] *prætermitto, omitto*, to pretermit, or leave out.

Preterition is a kind of an Irony, and is when you ſay you let paſſe that which notwithſtanding you touch at full: or, When we ſay we paſs by a thing, which yet with a certain elegancy we note; ſpeaking much, in ſaying we will not ſay it.

The forms of this figure are theſe, *viz.*

I let paſſe, I am ſilent. I will leave out. I omit. I ſay not.

——*Taceo, mitto*, eſt Paralipſis. Farnaby.

Sunt hæc et alia in te falſi accuſatoris ſigna permulta, quibus ego non utor.

Præterire me noſtram calamitatem, quæ tanta fuit, ut eam ad aures L. Luculli, *non è prælio nuncius, ſed ex ſermone rumor afferret. Hic præterire ſe ſimulat Orator ſuorum calamitatem, quam tamen ſignificantius exprimere non poſſet.*

Apophaſis, is not unlike to this figure, for it differs not, unleſſe in the manner of ſpeaking, and is the ſame in the matter and ſenſe.

Engliſh Examples of Paraliplis & Apophaſis.

I urge not to you the hope of your friends, though that ſhould animate you to anſwer their expectation.

I lay not before you the neceſſity of the place which you are to ſupply, wherein to be defective and inſufficient were ſome ſhame; I omit the envious concurrences, and ſome prepared comparifons in your countrey, which have ſome feeling with young men of fore-ſight.

I only ſay, how ſhall our promiſes give judgment againſt us, &c.

I doe not ſay you received bribes of your fellows.

I buſie not my ſelf in this thing, that you ſpoyl Cities and Kingdoms, and all mens houſes.

I let paſſe your theſts and your robberies.

A Scriptural Example of both figures.

Philemon v. 19. Albeit I do not ſay to thee, thou oweſt thy ſelf unto me.

PERIPHRASIS, περίφρασις, *Circumlocutio*, a long circumſtance, or a ſpeaking of many words, when few may ſuffice; derived from περιφράζω, [*periphrazo*] *circumloquor*, to utter that

that in many words which might be ſpoken in few.

* It is the uſing of many words for one thing.

* Whatſoever may be more briefly ſignified, & is with elequence more amply manifeſted, is a *Periphraſis*. *Farraby.*

Periphaſis is a figure when a ſhort ordinary ſenſe is odly expreſt by more words; or when a thing is ſhadowed out by ſome equivalent expreſſions.

Rem circumloquitur per plura Periphraſis unam:
Trojani belli Scriptor. Chironis alumnus.

This figure is made principally four wayes, *viz.*

1. When ſome notable enterpriſe, ones native countrey, or a ſect, or ſtrange opinion is put in ſtead of the proper name, &c. as in the firſt example,

Trojani belli Scriptor, The Writer of the Trojan war, for *Homer.*

Chironis alumnus, he that was educated by *Chiron* the ſon of *Saturn*, for *Achilles.*

2. When by the Etymologie, to wit, when the cauſe or reaſon of a name is unfolded: as,

Vir ſapientiæ ſtudioſus, a man ſtudious of wiſdom, for a Philoſopher.

3. When by Annotation, that is, by certain marks or tokens ſomething is deſcribed: as,

Cubito ſe emungit, pro Salſamentario.

Anger is a vehement heat of the minde, which brings paleneſſe to the countenance, burning to the eyes, and trembling to the parts of the body.

4. When by Definition a thing is deſcribed: as,

Ars ornatè dicendi, pro Rhetoricâ.

The Art of eloquent ſpeaking, for Rhetorique.

Legum ac civium libertatis oppreſſor, pro Tyranno.

An oppreſſor of the laws and liberties of the people, for a Tyrant.

Other Engliſh Examples of Periphraſis.

Thus, for, having riſen early, Having ſtriven with the Suns earlineſſe.

So in ſtead of *Mopſa* wept ill-favouredly, *Mopſa* diſgraced weeping with her countenance.

To ſleep among thieves; by this figure thus,

To truſt a ſleeping life among theives.

When they had ſlept a while, thus;

When they had a while hearkened to the perſwaſion of ſleep; where, to be inclined to ſleep, is expreſt by a Metaphor (which is very helpful in this form of ſpeech) taken from one who moves and inclines by perſwaſion.

Thus inſtead of *Plangus* ſpeech began to be ſuſpected, it is ſaid:

Plangus his ſpeech began to be tranſlated into the language of ſuſpicion.

Scriptural Examples of Periphraſis.

2 Pet. 1. 14. To put off or lay down this Tabernacle, (*i. e.*) to die.

Joſh.

Josh. 23. 14. I am going the way of all the earth, for that none can escape it: (*i. e.*) death.

Eccles. 12. 3, 4. Surely I will not come into the Tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eye-lids, untill, &c. the sense is, *I* will not rest untill, &c.

Rom. 4. 11. The Father of the Faithful, (*i. e.*) *Abraham.*

1 Tim. 2. 7. A Teacher of the Gentiles, (*i. e.*) *Paul.*

Joh. 21. 20. The Disciple whom Jesus loved; (*i. e.*) *John.*

Mark 14. 25. The fruit of the Vine: (*i. e.*) Wine.

Job 18. 14. The King of terrors; (*i. e.*) death.

* METAPLASMUS, *Transformation*, It is a Figure when by reason of the verse, &c. something is necessarily changed redundant, or defficient. * See it further in pag. 5.

PROSTHESIS, προσθεσις, *appositio*, a putting of one letter to another, derived from προσιθημι [*prositihemi*] *appono*, to put or add unto.

A figure (contrary to *Aphæresis*) whereby a letter or syllable is added to the beginning of a word.

Aphæresis, ἀφαιρεσις, [*aphairesis*] *ademptio, detractio*, a taking away.

A figure contrary to *Proſtheſis*, and is, when a letter or ſyllable is taken away from the beginning of a word.

Farnaby. *Proſtheſis apponit capiti, quod Apharesis aufert.*

Examples of Proſtheſis and Apharesis.

Ut; gnatus. tetuli. ruit. & non temnere divos. Gnatus, for, *natus. Tetuli*, for, *tuli, Ruit*, for, *eruit. Temnere*, for, *contemnere.*

SYNCOPE, συγκοπή, a cutting away. *Syncope* is a figure contrary to *Epentheſis*, and is when a letter or ſyllable is taken or cut away from the midſt of a word.

Epentheſis, ἐπένθεσις, *interpoſitio*, interpoſition, or a putting in between.

Epentheſis is the interpoſition of a letter or ſyllable in the midſt of a word.

Syncope de medio tollit, quod Epentheſis infert.

Farnaby. *Examples of Syncope and Epentheſis.*

Relligio. Mavors. Juſſo. Surrexe. Repoſtum.
Relligi, for, *religio. Repoſtum*, for, *repoſitum. Abiit*, for, *abivit. Petiit*, for, *petivit. Dixti*, for, *dixiſti.*

APOCOPE, ἀποκοπή, *abſciſſio*, a cutting off.

Apocope is a figure contrary to *Paragoge*, and is when the laſt letter or ſyllable of a word is cut off or taken away.

Paragoge

Paragoge παραγωγὴ, *productio*, a making long.
Paragoge is a figure when a letter or ſyllable is added to the end of a word.

Aufert Apocope finem, quem dat Paragoge. *Farnaby.*

Examples of Apocope and Paragoge.

Ingeni. Hymen. Curru. Tyrio veſtirier oſtro.
Ingeni, for, *Ingenii. Curru*, for, *currui. Pecnli*, for, *Pecnlii. Dicier*, for, *dici.*

ANTITHESIS, ἀντίθεσις, *Oppoſitio*, oppoſition, or ἀντίθετον, [*antitheton*] *oppoſitum*, *oppoſite*, ſet or placed, againſt; derived from ἀντὶ, [*anti*] againſt, & θέσις, [*theſis*] *poſitio*, a poſition, or ſtate of a queſtion, which is derived from τίθημι, [*tithemi*] *pono*, to put.

Antitheſis is ſometimes a figure, whereby one letter is put for another; and then it is the ſame with *Antiſtoichon*, which ſignifies change of letters.

Litterulam Antitheſis mutat, quod & Antiſtœchon: *Farnaby.*
Olli ſubridens, voſtrum, ſervom faciundo.

Olli, for, *illi. Voſtrum*, for, *veſtrum. Servom*, for, *ſervum. Faciundo*, for, *faciendo.*

Antitheſis, is alſo the illuſtration of a thing by its oppoſite, or the placing of contraries one againſt another, as ſpokes in a wheel; and is a Rhetorial Exornation when contraries are oppoſed

ſed to contraries in a ſpeech or ſentence; or when contrary Epithets are oppoſed, as alſo when ſentences, or parts of a ſentence are oppoſed to each other.

In bonâ ſegete nonnulla ſpica nequam, neq; in malâ non aliqua bona.

This Exornation is of contrary words; or contrary ſentences.

1. Of *contrary words*: as,

Hujus orationis difficilius eſt exitum, quàm principium invenire.

Qui ſquis ubiq; habitat, maxime nuſquam habitat.

2. Of *Sentences*: This *Antitheſis* marvailouſly delights and allures.

Obſequium amicos, veritas odium parit.

Habet aſſentatio jucunda principia; eadem exitus amariſſimos adfert.

——— *Plus hujus inopia ad miſericordiam, quam illius ope ad crudelitatem.*

Cujus adoleſcentia ad ſcientiam rei militaris, non alienis præceptis, ſed ſuis imperiis, non offenſionibus belli, ſed victoriis, non ſtipendiis, ſed triumphis, eſt traduͣcta.

But that is the moſt elegant *Antitheſis*, when contrary words are oftneſt oppoſed to each other: as,

Egentes in locupletes, perditi in bonos, ſervi in dominos armabantur.

Or when contrary ſentences are oftneſt oppoſed: as,

Conferte hanc pacem cum illo bello; hujus prætoris adventum cum illius Imperatoris victoriâ; hujus cohortem impuram cum illius exercitu invicto; hujus libidines cum illius continentia: ab illo

illo qui cepit conditas, ab hoc qui constitutas accepit, captas dicetis Syracusas. Verr. Act. 5.

English Examples of Antithesis.

He is gone, but yet by a gainful remove; from painful labour to quiet rest, from unquiet desires to happy contentment, from sorrow to joy, and from transitory time to immortality.

So well sighted were the eyes of his mind, that by them he saw life in death, an exultation in falling, glory in shame, a Kingdome in bondage, and a glorious light in the midst of darkenesse.

Compare the ones impatiency with the others mildnesse, the ones insolency with the others submission, the ones humility with the others indignation, and tell me whether he that conquer'd seem'd not rather confounded, then he that yielded, any thing discouraged; or set the ones triumph against the others captivity, losse against victory, feasts against wounds, a crown against fetters; and the majesty of courage will appear in the overthrown.

What's more odious then labour to the idle, fasting to the glutton, want to the covetous, shame to the proud, and good laws to the wicked?

Art thou rich? then rob not the poor: if thou beest wise, beguile not the simple; if strong, tread not the weak under thy feet.

Scrip-

Scriptural Examples of Antitheſis.

Prov. 14. 11. The houſe of the wicked ſhall be overthrown: but the Tabernacle of the upright ſhall flouriſh.

Verſe 34. Righteouſneſſe exalteth a Nation: but ſin is a reproach to any people.

Iſa. 59. 9. We wait for light, but behold obſcurity; for brightneſſe, but we walk in darkneſſe.

Lam. 1. 1. How doth the City ſit ſolitary that was full of people! how is ſhe become as a widow! ſhe that was great among the Nations, and Princeſſe among the Provinces, how is ſhe become tributary!

Prov. 29. 2. When the righteous are in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.

Prov. 29. 7. An unjuſt man is an abomination to the juſt; and he that is upright in the way, is an abomination to the wicked.

Prov. 3. 35. The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.

See Iſa 5. 20. Prov. 3. 33. 12. 23. 28. 1. 12. 24. 13. 4. 15. 1. 17. 15. Prov. 13. 7, 8.

Farnaby. METATHESIS, μετάθεσις, *Tranſpoſitio*, Tranſpoſition.

Tranſpoſition is a Grammar figure whereby one letter is put for another.

Tranſponitq; elementa Metatheſis; ut, *tibi Thymbre.*

Thymbre,

Thymbre, pro, Thymber. item, piſtris, pro, priſtis.

ECTHLIPSIS, ἐκθλιψις, *eliſio*, a ſtriking out. It is a figure of *Proſodia*, eſpecially when (*M*) with his vowel is taken away, the next word beginning with a vowel.

Synalœpha, συναλοιφὴ, [*ſynaloiphe*] *Commixtio*, a mingling together.

It is a gathering of two vowels into one ſyllable: or a Colliſion or daſhing together of a vowel before another in divers words.

Ecthlipſis *M. vocales aufert* Synalœpha. *Farnaby.*

Examples of Ecthlipſis *and* Synalœpha.

Tu in me itaes, hem! in te ut ego ſum: ac tu me ibi ama, ut te ego amo hic jam.

SYSTOLE, συστολὴ, *correptio*, a ſhortning. A figure of *Proſodia*, whereby a long ſyllable is contrary to its nature made ſhort.

This and *Syneephoneſis* are alike, whereunto *Diaſtole* is contrary.

Diaſtole, διαστολὴ, *extenſio*, extenſion, or lengthening.

A figure of *Proſodia*, whereby a ſyllable, ſhort by nature is made long.

Syſtole *ducta rapit*; *correpta* Diaſtole *ducit.* *Farnaby.*

Exam-

Examples of Syſtole and Diaſtole.

Recidimus. Steterunt. Naufragia. Semiſopita.

SYNÆRESIS, συναίρεσις, [*ſynaireſis*] *Contractio*, Contraction.

It is a contraction of two words or ſyllable into one.

Farnaby. *Syllaba de binis confecta* Synæreſis *eſto*:
Aeripides. alveo. cui. tenvis. parjetis. aurea.
Seu lento fuerint alvaria vimine texta.

Alvaria pro alvearia.

Diæreſis διαίρεσις, [*diaireſis*] *diviſio*, diviſion.

It is a figure of *Proſodia*, and is when one ſyllable is divided into two parts.

Farnaby. Dividit in binas partita Diæreſis unam:
Evoluiſſet. aheneus. evohe. materiai.
Debuerant fuſos evoluiſſe ſuos.

Evoluiſſe, for, *evolviſſe. aheneus, pro, æneus. evohe, pro, va. materiai, pro, materiæ.*

ELLIPSIS, ἔλλειψις, [*elleipſis*] *defectus*, defect, or want: derived from ἐλλείπω, [*elleipo*] *deficio*, to lack or want.

*(It is ſomewhat like unto *Apoſiopeſis*,

* A figure when for expreſſing of paſſion and affection, ſome word (neceſſary in conſtruction) is forborn: or, when in a ſentence, a word is wanting,

ting, to make that ſenſe, which hath been ſpoken.

Dicitur Ellepſis, ſi, ad ſenſum, dictio deſit: *Non eſt ſolvendo. dicunt. quid plura? quid iſtic?* Farnaby.

So that deficient ſpeech of *Venus*, *Æn.* 1. carries matter of admiration with it.

Sed vos qui tandem? ubi omittitur [*eſtis*].

And that of *Pamphilus* his indignation.

Ter. Act. 1. *Scen.* 5. *Tantamne rem tam negligenter agier? ubi deeſt* [*decet*].

Ex pede Herculem: ubi omittitur computes magnitudinem.

Scriptural Examples of Ellipſis.

Gen. 3. 1. And he ſaid to the woman, (*i.e.*) the devill in the Serpent.

Exod. 4. 15. Then *Zipporah* took a ſharp [ſtone or knife] which is underſtood, but not expreſt in the Original.

Numb. 14 19. He alſo that ſhall have dominion ſhall be of *Jacob*, *&c.* (*i. e.*) the off-ſpring of *Jacob*.

See Numb. 16. 28. 2 King. 19. 9. 22. 18.

Iſa. 1. 13. I cannot iniquity, (*i. e.*) I cannot bear iniquity.

Hoſ. 8. 1. Trumpet to mouth, (*i. e.*) ſet the Trumpet to thy mouth.

Pſal. 6. 4. And thou Lord, how long?

ZEUGMA, ζεῦγμα, *junctura*, a joyning or coupling together: derived from ζεύγνυμι, *jungo*, to joyn or couple. *Zeugma*

Zeugma is a figure of conſtruction, whereby one Verb or Adjective anſwering the nearer to divers Nominative caſes or Subſtantives, is reduced to the one expreſly, but to the other by a ſupplement.

Farnaby. Suppoſitis multis ſi verbum inſerviat unum,
Aut Adjectivum, fit Zeugma: *Hic illius arma,*
Hic currus fuit. Hircus erit tibi ſalvus & hœdi.
Vicit pudorem libido, timorem audacia, rationem amentia.

But when there is a Compariſon, or Similitude, the Verb or Adjective agrees with the former Nominative caſe or Subſtantive: as,

Ego melius quam tu ſcribo. Ego ſicut fœnum arui.

Hoc ille ita prudenter atq; ego feciſſet.

Zeugma is made three wayes; *viz.*

1. In Perſon: as,

Ego & tu ſtudes.

1. In Gender: as,

Maritus & uxor eſt irata.

3. In Number: as,

——*Hic illius arma, hic currus fuit.*

Zeugma hath three kinds: *viz.*

1. *Protozeugma*. which is when the Verb or Adjective is expreſſed in the beginning of the clauſe or ſentence; and omitted after:

——*Sunt nobis mitia poma,*
Caſtaneæ molles, & preſſi copia lactis.
Dormio ego & tu.

Cicero againſt Cataline. For neither art thou he *Cataline*, whom at any time ſhame could call back from diſhoneſty, either fear from perill, or reaſon from madneſs.

Here

Here the Verb [could call back] is the common word which is expreſt in the firſt clauſe, and underſtood in the reſt following.

2. *Meſozeugma*, when the common word is put in the middle clauſe: as,

Semper honos, nomenq; tuum, laudeſq; manebunt.

Ego Dormio & tu.

What a ſhame is this, that neither hope of reward, nor fear of reproach could any thing move him, neither the perſwaſion of his friends, nor the love of his country!

3. *Hypozeugma*, which is when the Verb or Adjective, or the common word is put in the laſt clauſe, or in the end of the clauſe: as,

Ego mihi illum, ſibi me ille anteferebat.

Ego & tu dormis.

Non Venus & vivum ſublimia pectora fregit.

The foundation of freedom, the fountain of equity, the ſafeguard of wealth, and cuſtody of life is preſerved by laws.

By this figure *Zeugma*, a verb is ſometimes reduced to two Nominative caſes, and agrees with both, and then it is called a *Zeugma* of locution, not of conſtruction; as,

Joannes *fuit piſcator* & Petrus.

John was a fiſherman and *Peter*.

SYLLEPSIS, συλλῆψις, *Comprehenſio*, Comprehenſion, derived from συλλαμβάνω, [*ſyllambano*] *comprehendo*, to comprehend or contain.

A figure of Conſtruction, and is when a Nominative caſe plural is joyned to a Verb ſingular, or a Nominative ſingular to a Verb plural:

or it is a comprehenſion of the more unworthy under the more worthy.

Farnaby. Perſonam, genus & numerum conceptio triplex.
Accipit indignum Syllepſis ſub mage digno:
Tuq; puerq; eritis. Rex & Regina beati.

Quid tu & ſoror facitis? In Engliſh,
What doe you and your ſiſter make?

Ego & mater miſeri perimus: I and my mother being miſerable, doe periſh.

Tu & uxor, qui adfuiſtis, teſtis eſtote: You and your wife, who were preſent, be ye witneſſes.

Syllepſis is threefold: *viz.*

1. Of the *Perſon*: as,

Ego & pater ſumus in tuto: I and my father are ſafe.

Neq; ego, neq; tu ſapimus: Neither I nor you are wiſe.

Tu qeid ego & populus mecum deſideret audi: Hear thou what I and the people with me do deſire.

2. Of the *Gender*: as,

Rex & Regni beati: The King and the Queen be bleſt.

3. Of the *Number*: as,

Ego cum fratre ſumus candidi: I with my brother are white.

So *Ovid. Impliciti laqueis nudus uterq; jacet*: They lie both naked faſt tyed together with cords, ſpeaking of *Mars* and *Venus* tyed together in *Vulcans* net.

DIA-

DIALYTON, διάλυτον, *dissolutum*, disjoyned; derived from διαλύω, [*dialyo*] *dissolvo* to disjoyn.
It is all one with *Asyndeton*.

Asyndeton, ἀσύνδετον, *inconjunctum*, disjoyned, or without copulative: derived from the privative a, and συνδέω [*syndeo*] *colligatus*, bound together; which is derived from σύν [*de*] *ligo*, to bind.

A figure when in a heap or pile of words, a conjunction copulative it not only for speed and vehemency, but for pathetical Emphasis sake left out.

Dialyton tollit junctura, ut Asyndeton, idq; * Articulus faciet: *Rex, Miles, Plebs negat illud.*

Farnaby.
* *Articulus* hath been accounted among the Ancient Rhetorique figure, but now *Asyndeton* supplies its place.

Frangetoros, pete vina, rosas cape, tinge nardo.

Tot res repente circumvallant, unde emergi non potest; vis, egestas, injustitia, solitudo, infamia.

Ubi singulæ voces asyndetæ, sunt emphaticæ.

Cæteros ruebem, agerem, raperem, tunderem, prosternerem.

Veni, vidi, vici.

Here if the words were copulated with conjunctions, the quick vertue, vehemency and earnest affection of the speech would languish and decay.

Engliſh Examples of Dialyton and Aſyndeton.

Her face with beauty, her head with wiſedom, her eyes with Majeſty, her countenance with gracefulneſſe, her lips with lovelineſſe; where many [ands] are ſpared.

The King himſelf, the ſouldier, all ſorts of people deny this.

By thy folly and wickedneſſe thou haſt loſt thy ſubſtance, thy good name, thy friends, thy parents, and offended thy Creator.

In ſome places only the Conjunction is put in the laſt place, in a Compare of three: as,

A fair woman doth not only command without entreaty, but perſwade without ſpeaking.

Her wit endeared by youth, her affection by birth, and her ſadneſſe by her beauty.

Scriptural Examples.

1 Cor. 13, 4, 5, 6, 7. Charity ſuffereth long, envyeth not, vaunteth not it ſelf, is not puffed up, behaves not it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evill, *&c.*

2 Tim: 3. 2, 3. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, *&c.*

The like alſo you may find in Rom. 1. 29, *&c.* Pſal. 66. 1, 2, 3. Rom. 3. 11, 12, *&c.* 1 Theſ, 5, 16. *&c.*

POLYSYNDETON, πολυσύνδετον, *varie & multipliciter conjunctum*, diverſly and many wayes joyned or coupled together: derived from πολύ, [*polu*] *multum, valde*, very much, and συνδετός, [*ſyndetos*] *conjunctus*, joyned together.

A figure ſignifying ſuperfluity of conjunctions, and is when divers words are for their weightineſſe, (and not without an Emphaſis) knit together with many copulatives.

Conjunctura frequens vocum Polyſyndeton eſto: *Farnaby.*

Fataq; fortunaſq; virûm moreſq; manuſq;

Liv. lib. 8. Dec. 3. *Et ſomnus & vinum, & epulæ, & ſcorta, & balneæ, corpora atq; animos enervant.*

Engliſh Examples.

Overmuch ſleep alſo, and wine, and banquets, and queans, and bathes enervate and enfeeble the body and minde.

He was both an enemie to his countrey, and a betrayer of his truſt, and a contemner of the good laws, and a ſubverter of the peoples liberties and immunities.

Scriptural Examples of Polyſyndeton.

1 Cor. 13. 1, 2, 3. Though I ſpeak with the tongues of men and Angels, and have not charity, I am become as ſounding braſs, or a tinck-

ling cymbal, and though I have the gift of prophesie, and understand all mysteries, and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing.

Act. 1. 13. Where abode both *Peter* and *James*, and *John*, and *Andrew*, &c.

Gal. 4. 10. Ye observe dayes, and months, and times, and years.

The like examples you have in Rom. 8. 38, 39. Psal. 18. 2, &c.

PLEONASMUS, πλεονασμὸς, *redundantia*, superfluity: derived from πλεονάζω, [*pleonazo*] *redundo*, to abound superfluously.

A figure whereby some superfluous word is added in a sentence to signifie emphatically the vehemency and earnestnesse of the speaker, and the certainty of the matter spoken.

Farnaby. Vocibus exuperat Pleonasmus & emphasin auget.

Auribus his audivi, oculis vidi, ore locutus.

Cic. Accipies igitur hoc parvum opusculum.
Ubi gentium? quo terrarum abiit?
Ter. *Te interea loci cognovi.*
Nilo amne vectus.
Ter. *Ego hominem callidiorem vidi neminem quam Phormionem.*

English Examples.

I heard it with these ears.

I saw

I saw it with these eyes.
I spake the words with my own mouth.

Scriptural Examples of Pleonasmus.

The God of all grace, out of the fountain of his rich mercy oft-uses this manner of speaking, thereby to condescend to the weakness of our capacities, clear up things to our understandings, and beat them as it were into our dull apprehension: as,

Deut. 13. 4. Ye shall walk after the Lord and fear him, and keep his commandments, and obey his voyce, and you shall serve him, and cleave unto him.

Deut. 33. 6. O foolish people and unwise, *&c.*

Prov. 27. 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

1 Joh. 1. 1. We have seen with our eyes, *&c.*

So Joh. 1. 3. 6. 33, 34, 35.

These Pleonastical inculcations are not vain, but serve to work things the better upon our hard hearts.

The Scripture is often exegetical; what it speaks darkly in one place, it explains in another.

PARELCON, παρέλκον, *protractio*, protraction, or prolonging; derived from παρέλκω, [*parelco*] *protraho*, to protract or prolong.

A figure when a syllable, or whole word is added to another in the end of it.

Farnaby. Syllabicum adjectum ſit vocis fine Parelcon:
Quipote. numnam. etiamnum. ehodum. tu Sofia adeſdum.

PARENTHESIS, παρένθεσις, *interpoſitio*, interpoſition, or an inſerting between: derived from παρεντίθημι, [*parentithemi*] *infero, interjicio*: to interpoſe, or caſt between.

Parentheſis is a form of ſpeech or a clauſe comprehended within another ſentence, which (though it give ſome ſtrength) may very well be left out, and yet the ſpeech perfect, or the ſenſe ſound.

Herein are two rules obſervable, *viz.*

1. Let it neither be long nor frequent, becauſe then it will render the ſentence obſcure.

2. Let it be very ſeldome that one *Parentheſis* be inſerted within another.

Farnaby. Membrum interjecto ſermone Parentheſis auget:
Credo equidem (nec vana fides) genus eſſe Deorum.

Horat. *Cætera de genere hoc (adeo ſunt multa) loquacem*
Delaſſare valent Fabium.

Engliſh Examples.

Sometimes a *Parentheſis* makes your diſcourſe more graceful and intelligible: as,

Tell me ingenuouſly (if there be any ingenuity in you) whether, &c.

That

That what his wit could conceive (and his wit can conceive as far as the limits of reason stretch) was all directed to the setting forth of his friend, &c.

And indeed all Parentheses are in extreams, either graces or foyls to a speech;

If they be long they seem interruptions, and therefore at the end of them must be a retreat to the matter, called *Antanaclasis*, in which figure you shall find examples of such Parentheses as require a retreat to the matter.

A *Parenthesis* is often put in. when the speaker supposing that the hearer may demand a reason of, or make an objection to what he saith, p eventeth him by an interposition expressed before the sentence be all ended: so that hereby it may appear that a *Parenthesis* serves to confirm the saying by the interposition of a reason, and to confute the objection by the timely prevention of an answer: Also where the sentence may seem dark, or doubtful, it puts in a short annotation or exposition to give light, and to resolve the doubt.

Scroptural Examples of Parenthesis.

2 Cor. 11. 23. Are they Ministers of Christ? (I speak as a fool) I am more, &c.

Isa. 7. 23. At that time all vineyards (though there were a thousand vines in one, and sold for a thousand silverlings) shall be turned into bryars and thorns,

EVO-

EVOCATIO, Evocation or calling forth.

* It is an immediate Reduction of the third person either to the first or second.

* *Evocation* is a figure of construction, and is when the Nominative Case to a Verb of the third Person is set before a Verb of the first or second Person, which draws and as it were calls it away to its own impropriety: or,

When as the first or second Person doth immediately call unto it self the third; they do both become the first or second Person.

Farnaby. Personam ad primam revocatur sive secundam

Tertia: *Qui legis hæc. Populus superamur ab uno.*

Ego pauper laboro; tu dives ludis.

Where note that the Verb must agree with the Person calling; as may yet further appear; *viz.*

Ego tuæ deliciæ istuc veniam.

Magna pars studiosorum amœnitates quærimus; A great part of us students doe seek pleasures.

PARATHESIS, παράθεσις, *appositio*, apposition, or a putting of one thing to another; derived from παρατίθημι, [*paratithemi*] *appono*, to put or adde unto.

Apposition is a continued or immediate Conjunction of two Substantives of the same case, by the one whereof the other is declared: as,

Urbs Roma, the City Rome.

And it may be of many Substantives: as,

Marcus Tullius Cicero.

Appo sition

Appositio is a figure of Construction, (which the Ancients called *Interpretation* or *Declaration*) whereby one Noune Substantive is for Declaration and distinction sake added unto another in the same case: as,

Flumen Rhenus, the flood Rhenus.

Et Casu Substantiva apponuntur eodem. *Turba molesta proci. Mons Taurus. Fons Aganippe.* Farnaby.

This figure is made for a threefold consideration: *viz.*

1. For the restraining of a generality: as, *Animal equus*, a living creature, an horse,
2. For the removing of Equivocation: as, *Taurus Mons Asiæ.*
Lupum [*piscem*] *non vidit Italia.*
3. For the attribution of some property: as, *Erasmus, vir exactissimo judicio*: *Erasmus*, a man of a most exact judgment.
Nierus, adolescens insigni formâ: *Nireus*, a stripling of an excellent beauty.

A Scriptural Example of Paratheſis.

John 14. 22. *Judas* saith unto him, not *Iscariot*, Lord how is it that thou, *&c.*

ANTIPTOSIS, ἀντίπτωσις, *casus pro casu positio*, the putting of one case for another derived from ἀντὶ, [*anti*] *pro*, for, and πτῶσις, [*ptosis*] *casus*, a case.

It is a position of one case for another.

A figure of conſtruction, and is when one caſe is put for another, and ſometimes with a very good grace.

Farnaby. [b] Trabeate the Vocat. for *trabeas*, the Nominative. The No. for the Genitive. The Dat. for Accuſ. Abl. for Dat.

Antiptoſis amat pro caſu ponere caſum:
Urbem quam ſtatuo veſtra eſt. [b] *trabeate ſalutas.*
The City which I mean is yours.
Sermonem quem audiſtis non eſt meus; The talk which you have heard is not mine.
Ariſtotelis libri ſant omne genus eloquentia refertì; for *omnis generis*.
Terence: *Nam expedit bonas eſſe vobis. vobis*, for *vos*.
Virg. *Hæret pede pes, denſuſq; viro vir. pede, pro pedi.*
But this figure and *Hypallage* are found rather to excuſe the licenſe or the error of Authors, then to ſhew that we may do the ſame.

Scriptural Examples.

Rev. 3. 12. Him that overcometh will I make a pillar, *&c.*
Rev. 1. 5, Luke 1. 55.

HELLISMUS, ἑλλωισμὸς, *Græcorum imitatio, Sermo Græcanicus, Græciſmus ſeu proprietas Græcorum verborum*; A Græciſm or ſpeech after the manner of the Greeks, derived from ἕλλω, [*Hellen*] *Deucalions* ſon, from whom the Greeks are called ἕλλωες, [*Hellenes*] from whence ἑλλωίζω, [*Hellenizo*] *Grecè loquor*, to ſpeak after the manner of the Greeks.

A Græciſm or an imitation of the Greeks in phraſe or conſtruction, or a ſpeech after the manner of the Greeks: which is, When

When the construction proper to the Greek tongue is used in another language.

Hellenismus erit phrasis aut constructio Græca:

Define clamorum. fallunt. ardebat Alexin.

Nobis non licet esse tam disertis.
(*Terentius, Vtiq: vobis expedit esse bonas*)
——— *didicisse fideliter artes*
Emollit mores.
Virg. *Cui nec certaverit ulla.*
Hor. *Define curarum, pro à curis.*

This Græcism *Edm. Spencer* uses also not unelegantly in the English tongue: as, *Edm Spen. fer. ch. 13.*

For not to have been dipt in Lethe Lake,
Could save the * son of *Theris* from to die.
* *Achilles.*

Tmesis, τμῆσις, *Sectio*, a Section, or dividing, derived from τέμνω, [*temno*] or τμάω, [*tmao*] *seco*, *scindo*, to cut or divide.

Tmesis is a figure whereby the parts of a compound or simple word are divided by the interposition of another.

Compositæ in partes est Tmesis sectio vocis: *Farnaby.*
Quæ mihi cunq; placent. Septem subjecta trioni.

Hor. *Est quadam prodire tenus, si non datur ultra.*
(*i. e.*) *licet quadantenus prodire.*
Plaut. *Sed næ ego stultus, qui rem curo publicam.*
(*i. e.*) *qui rem publicam curo.*

HEN-

HENDIADYS, ἐνδιάδυς, or ἐνδιάδυο, [*hediadyo*] *unius in duo ſolutio*, a dividing of one thing into two: derived from ἔδω, [*edo*] *corrodo*, to bite or gnaw in ſunder, *quaſi* ἓν διὰ δυοῖν, [*hen dia duoin*] *unum per duo*, one thing by two.

Hendiadys is a figure whereby one thing is divided into two, or when one thing is expreſſed by more words.

Fernaby. Hendiadys unum in duo ſolvit, mobile fixum
Dans: *auro & pateris, Chalybem frænoſq; momordit.*

Pateris et auro, (*i. e.*) *aureis pateris.*
Chalybem frænoſq; &c. (*i. e.*) *frænos chalybeos.*
In regione & umbrâ mortis; (*i. e.*) *regione umbroſâ mortis.*

Engliſh Examples.

Cups of gold, (*i. e.*) golden cups.
In the Region and ſhadow of death, (*i. e*) in the ſhadie region of death.

Scriptural Examples of Hendiadys.

Gen. 19. 24. And Jehovah rained upon Sodom and Gomorrah brimſtone and fire, *&c.* (*i. e.*) firie and burning brimſtone, or ſulphurous fire. See Gen. 1. 26.

Jer. 29. 11. *Ad dandum vobis finem & expectationem*, (*i. e.*) *finem expectatum.*

Matth. 4. 16. They that ſate in the Region and ſhadow of death; (*i. e.*) in the ſhadie region of death.

Matth.

Matth. 20. 20. Then came the mother of *Zebedees* children with her ſons, worſhipping him and deſiring, &c. (*i.e.*) deſiring by worſhipping.

ENALLAGE, ἐναλλαγὴ, *Ordinis permutatio*, a change of order; derived from ἐναλλάττω, [*enallatto*] *permuto*, to change one thing for another; or from ἔναλλος, [*enallos*] *inverſus & præpoſterus*, turnd upſide down and diſorderly.

A figure whereby the Number or Gender, Mood, Perſon, or Tenſe are changed, or put one for another.

Perſonam, numerum, commutat Enallage tempus, *Farnaby.*

Cumq; modo genus; ut: *Pereo* a *quod charius eſt mi.* *Enal. Gen.* a *Pro qui mihi charior ſum.*

Ni faciat vici. præſto eſt, hinc ſpargere voces. *Enal. Numeri.*

Ovid. *Et fleſti, & noſtros vidiſti flentis ocellos.* *Flentis*, *pro flentium*, *niſi noſtros pro meos dixeris.*

Cicero ad Trebat. *Sed valebis meaq; negotia videbis, meq; diis adjuvantibus ante brumam expectabis*: *pro Vale, vide, expecta.* *Enal. Modi*

The future Tenſe of the Indicative being put for the Imperative Mood.

Ter. in Phor. *Si quis me quærit rufus, Præſto eſt, deſine*: *pro, Præſto ſum*; *nam de ſe loquitur.* *Enal. Teſ.*

Virg. *Omnis humo fumat Neptunia Troja. pro fumavit.* *Enal. Temporum.*

The Preſent Tenſe being put for the Preterperfect.

Scrip-

Scriptural Examples of Enallage.

Enal. of the Number. This change of order is ſometimes of the *Number*: as,

Pſal. 14. 1. The fool hath ſaid in his heart, There is no God: They are corrupt, they have done abominable works, *&c.*

See Exod. 20. 2. Prov. 1. 11. Matth. 1. 21. Here the ſingular is put for the plural number; or on the contrary.

Enal. of the Gend. Thus in Iſa. 3. 12. Women ſhall bear rule over them, &c. (*i. e.*) effeminate men ſhall, &c. The Feminine gender put for the Maſculine, effeminate men are called women.

Enal. of the Tenſe. Pſal. 1. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, &c. (*i. e.*) whoſe heart, affections and will God hath ſo renewed, that he will not walk in their counſel, &c. where the preſent is put for the future tenſe. See Matth. 24. 40.

Enal. of the Perſ. Pſal. 18, 29. For by thee I have run through a Troop: and by my God have I leaped over a wall.

Deut. 32. 15. But Jeſurun waxed fat, and kicked: thou art waxed fat, &c. the like example you have in Gen. 49. 4.

SYNTHESIS, συνθεσις, *Compoſitio*, Compoſition, or a joyning together; derived from συντιθημι, [*ſyntithemi*] *compono*, to compoſe or put together.

It is a conſtruction made for ſignifications ſake, or a ſpeech congruous in ſenſe, not in voyce.

It

It is a figure of construction, whereby a Noun collective singular is joyned to a Verb plural.

Of others it is also called a figure whereby two words are joyned into one by a sign of union.

Syntheſis eſt ſenſu tantum, non congrua vo- *Farnaby.*
ce:

Turba ruunt. aperite aliquis. pars maxima ceſſi.

Gens armati; a Nation or people armed.

Sometimes it is made in *gender* only: as,

Elephantus gravida, an Elephant great with young.

Or for ſupplements ſake: as,

Centauro in magna; where the word *puppi*, or ſhip is underſtood.

Sometimes it is made both in *gender* and *number*: as,

Pars merſi tenuere ratem. Part being drowned, held the oar.

Laudem ſemper-florentis Homeri.
Monti-ferens fulmen.

Engliſh Examples of Syntheſis.

The tempeſt-toſſed Seas.
The earth-incircling Ocean.
The Green-mantled Earth.
A Heaven-faln ſtar.
A Rock-rending whirlwinde.
Marble-hearted cruelty.

ANASTROPHE, ἀναστροφὴ, *præpostera rerum collocatio*, a præpostorous placing of words or matter; derived from ἀναστρέφω, [*anastrepho*] *retro verto*, to turn back.

A figure whereby words which should have been precedent, are postpon'd:

Farnaby. Digna præire solet postponere Anastrophe verba:
Transtra per. Italiam contra. Maria omnia circum.

HYPERBATON, ὑπέρβατον, *Transgressio*, Transgression, or a passing over, derived from ὑπερβαίνω, [*hyperbaino*] *transgredior*, to passe over.

By Rhetoricians, it is called a transposed order of words; such as the cause and comelinesse of speech often requires.

Hyperbaton is a figure when words are for elegancy and variety transposed from the right order of construction, (which is the plain Grammatical order) into another handsomer and more fit order: or,

When words agreeing in sense are in site or placing disjoyned:

Farnaby. Est vocum inter se turbatus Hyperbaton ordo:
Vina, bonus quæ deinde cadis onerarat Acestes,
Littore Trinacrio, dederatq; abeuntibus heros,
Dividit.

But

But this figure and *Antiptosis* are found rather to excuse the license or the error of Authors, then to shew that we may doe the like.

Scriptural Examples of Hyperbaton.

Ephes. 2. 1. And you hath he quickned who were dead in tresspasses and sins.

Ephes. 5. 3. But fornication, and all uncleanesse, or covetousnesse, let it not be once named amongst you, as becometh Saints.

Ephes. 1. 14. Which is the earnest of our inheritance, untill the redemption of the purchachased possession, unto the praise of his glory.

HYPALLAGE, ὑπαλλαγὴ, *immutatio*; a changing; derived from ὑπὸ, [*hypo*] *in*, and ἀλλάττω, [*allatto*] *muto*, to change.

A figure when the natural order of the words is changed, as when two words change their cases, or when words are altered among themselves.

Casu transposito submutat Hypallage verba: *Farnaby.*
Impia trabs. videt hos ortus. dare classibus Austros:
For *dare classes Austris.*

Et gladium vaginâ vacuum in urbe non vidimus:
For *vaginam gladio vacuam.*

Scriptural Examples of Hypallage.

Job. 17. 4. Thou haſt hid their heart from underſtanding (*i. e.*) thou haſt hid underſtanding from their heart.

Iſa. 5. 30. The light ſhall be darkned in the Heavens thereof, (*i. e.*) the heavens in the light thereof.

Pſal. 104. 4. Who maketh his Angels ſpirits, (*i. e.*) the ſpirits his angels or meſſengers.

Heb. 3. 13. Through the deceitfulneſſe of ſin, (*i. e.*) by deceitful ſin.

See Iſa. 1, 3. Pſal. 80. 6. Amos 5. 16. Pro. 7. 22.

HYSTEROLOGIA, ὑστερολογία, *dictio præpoſtera*, a præpoſterous or diſorderly ſpeech, when that which by order ought to have been ſpoken firſt, is brought in laſt.

It is otherwiſe called *Hyſteron Proteron*, ὑστερον πρότερον, *poſtremum primum*, the laſt firſt: derived from ὑστερος, [*hyſteros*] *poſtremus*, the laſt or hindmoſt, and λόγος, [*logos*] *verbum*, a word or ſpeech.

It is called in the Engliſh phraſe, The Cart before the Horſe.

A figure when in a ſpeech that which in courſe of nature ought to have preceded, is brought in laſt.

Farnaby. Hyſteron & Proteron ſive Hyſterologia ſecundo

Prima loco ponit: *Lavindq: littera venit.*

Detrudunt

Detrudunt naves ſcopulo. nutrit peperitq;

Valet atq; vivit.
Poſtquam altos tetigit fluctus, & ad æquora venit.

Engliſh Examples.

The ſhip arrived at the Lavinian ſhore: it came foul of the Rock.

She nouriſhed and preſerved him, ſhe brought him forth into the world.

He is in health and alive.

Scriptural Examples of Hyſterologia.

The order of time is not alwaies kept in Scripture; but ſometimes that which was done laſt is placed firſt; The Saints looked more at the ſubſtance then at ſmall circumſtances in their writings; and therefore the placing of things in Scripture muſt not be ſtrictly urged; for it is uſual by this figure or anticiparion of time to relate that firſt which either as to courſe of nature, or as to the time of accompliſhment, ſhould have had the laſt place: as appears by Joh. 11. 2. compared with ch. 12. v. 3.

Pſal. 7. 14. He travaileth with iniquity, and harh conceived miſchief: here note that the birth is ſet before the conceprion.

Luke 4. 9. The Devils leading up of Chriſt unto the top of the pinnacle of the Temple, is mentioned after his taking him up into the exceeding high Mountain: and yet that preceded this, as appears by Mat. 4 5, 8.

See Gen. 11, 1, 30. 22, 23. Iſa. 38. 21, 22.

SYNCHORESIS, συγχώρησις, *Conceſſio*, Conceſſion, or granting of an argument: derived from συγχωρέω, [*ſynchoreo*] *concedo*, to grant.

A figure when an argument is Ironically or mockingly yielded unto, and then marred with a ſtinging retort upon the objector.

This form of ſpeech delights moſt, either when that which we grant is prejudicial to, and ſtings the objector, as in controverſies it often happens; or when the argument granted, brings no loſſe unto him that grants it.

Sit Sacrilegus, ſit fur, ſit flagitiorum omnium vitiorumq; princeps: at eſt bonus Imperator.

Sint Chriſtiani pauperes, ſint mundo immundo exoſi; ſunt tamen cœli hæredes.

Cum adverſarium pungimus: ut,

Habes igitur Tubero, quod eſt accuſatori maximè optandum, confitentem, ſe in ea parte fuiſſe, qua te Tuboro, quâ virum omni laude dignum patrem tuum. Itaq; prius de veſtro delicto confiteamini neceſſe eſt, quàm Ligarii ullam culpam reprehendatis.

Engliſh Examples.

I admit you are reſolute; I grant your determination is immoveable, but it is in things directly repugnant to the grave advice of your knowing friends, and in things of a great tendency to your utter undoing.

They are proud, vain, diſobedient, I acknowledge it; yet they are our children.

Scriptural Examples of Synchoresis.

James 2. 19. Thou believeſt that there is one God, thou doſt well: the Devils alſo believe and tremble.

Eccleſ. 11. 9. Thus *Solomon* alſo checks the young mans folly: Rejoyce O young man in thy youth, and let thy heart chear thee, *&c.* and walk in the wayes of thy heart, *&c.* But know thou, *&c.*

Here firſt you have an Ironical conceſſion, but after this, a ſtinging [but] which marrs all.

The like examples you may find in 2 Cor. 4. 8. Rom. 11. 19, 20. 1 Cor. 1. 2, 11. 2 Cor. 12. 16, 17.

ANTHROPOPATHIA, ἀνθρωποπάθεια, *humanus affectus*, humane affection: derived from ἄνθρωπος, [*anthropos*] *homo*, a man, and πάθος, [*pathos*] *affectus*, affection: or rather from ἀνθρωποπαθέω, [*anthropopathεo*] *humane me afficior, aut loquor*, to be affected with, or to ſpeak after the manner of men.

It is an attributing to God humane affections, or it is a ſpeaking after the manner of men.

A Metaphor whereby that which properly is agreeable to the creatures, and eſpecially to man, is by ſome ſimilitude transferr'd unto the Creator and heavenly things.

This is very frequent in Scriptures, when it ſpeaks of God after the manner of men, and by bodily things ſets forth the divine excellencies

of the ſpiritual and eternal being.

This Metaphorical form of ſpeech is alſo by others called *Syncatabaſis*, *condeſcenſio*, condeſcenſion, for that in holy writ the Lord doth as it were deſcend unto us, and under humane things reſembles and expreſſes heavenly myſteries unto our capacities.

Thus the Lord is ſaid to have a face in Pſal. 116. 11. 17. 15. and eyes, in Pſal. 11. 4. to ſignifie his omniſciencie; bowe's in Iſa. 63. 15; and a boſome in Pſal. 74. 11. to denote unto us his infinite mercy and moſt ardent love.

Thus in Pſal. 48. 14. he is ſaid to be his peoples guide even unto death; and in Pſal. 62, 7. the rock of their ſtrength and their refuge; in Pſal. 18. 2, their buckler and the horn of their ſalvation; Thus in Pſal. 17. 8. he is ſaid to have wings, to ſhew his care and protection of his people.

Theſe and ſuch like are the condeſcenſional characters of comfort, whereby we may eaſily read and plainly underſtand the goodneſſe and rich mercy of the incomprehenſible Jehovah.

Thus the Lord alſo in reſpect of his adverſaries is by this Metaphor pourtrayed with letters of a contrary ſignification; as, a Giant to wound, a Judge to condemn, and a fire to conſume.

EXEGESIS, ἐξήγησις, *explicatio*, explication or Expoſition: derived from ἐξηγοῦμαι, [*exegoumai*] *explico*, to explain or expound.

Exegeſis is a figure very uſual in Scripture, when thoſe things which were firſt ſpoken more darkly, are afterwards in the ſame ſentence manifeſtly explained; or, When

When a thing ſpoken in one member of a ſentence, is by way of explication and confirmation repeated in the latter part of it.

An Engliſh Example.

Time at one inſtant ſeeming both ſhort and long, ſhort in the pleaſingneſſe in calling to minde, long in the ſtay of his deſires.

Scriptural Examples.

Rom. 11. 7, 8. God hath given them the ſpirit of ſlumber: what's that? Eyes that they ſhould not ſee, and ears that they ſhould not hear.

Iſa. 51, 1, 2. Look unto the Rock, whence ye are hewen: look unto *Abraham* your father, *&c.*

Rom. 7. 18. For I know, that in me, that is to ſay, in my fleſh, dwelleth no good thing.

Iſa. 1, 2, 3. The latter part of the third verſe expounds the ſecond verſe, *&c.*

Iſa. 1. 22, 23. Thy ſilver is become droſs: thy wine is mixt with water: (*i. e.*) Thy Princes are rebellious and companions of theeves, &c.

Prov. 3. 3. Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

The like in Pſal. 17. 1. 10. 1. 6, 8, 9. 35. 1. 23. 18. 2, 3. Zech. 6. 12, 13. 2 King. 20. 3. Prov. 30. 3. Deut. 7. 3. 2 Tim. 1, 2, 3, &c. Jonah 2, 3, 4, 6. 1 Cor. 5. 9. 2 Tim. 4. 6.

SYN-

SYNCRISIS, συγκρισις, *Comparatio*, a Compariſon; derived from συγκρινω, [*ſyncrino*] *comparo*, to compare.

1. *Syncriſis* is a compariſon of contrary things and divers perſons in one ſentence.

2. *Comparatio* is a form of ſpeech, which by apt ſimilitude ſhews that the example brought in, is either like, unlike, or contrary: like things are compared among themſelves; unlike, from the leſſe to the greater in amplifying, and from the greater to the leſſe in diminiſhing; and contraries by oppoſing one another.

Engliſh Examples of Syncriſis.

The ſubtle commit the fault, and the ſimple bear the blame.

He that prefers wealthy ignorance before chargeable ſtudy, prefers contempt before honour, darkneſſe before light, and death before life.

Scriptural Examples of Syncriſis.

Luke 23. 39, 40, 41. There you have the guilty oppoſed to the juſt, and injurie to equity; in theſe words, ſaith the believing thief to the other thief, We indeed are juſtly here, for we receive the due reward of our deeds, but this man (meaning Chriſt) hath done nothing amiſs.

Iſa. 65. 12, 14. Behold, my ſervants ſhall eat, but ye ſhall ſuffer hunger; my ſervants ſhall

ſhall drink, but ye ſhall abide thirſt: Behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry through ſorrow of heart, and ſhall howl through vexation of ſpirit.

Many of *Solomons* Proverbs are compounded and garniſhed with this Exornation: as,

Prov. 10. 25. As the whirlwind paſſeth, ſo is the wicked no more: but the righteous is an everlaſting foundation, 19. 10.

Prov. 14. 1. Every wiſe woman buildeth her houſe: but the fooliſh plucks it down with her hands.

10. 1. A wiſe ſon maketh a glad father: but an indiſcreet ſon is an heavineſſe to his mother.

3. 33. The curſe of the Lord is in the houſe of the wicked: but he bleſſeth the Tabernacle of the juſt.

Engliſh and Scriptural Examples of Comparatio.

1. Compariſon of like things: as,

Each book ſent into the world, is like a Barque put to Sea, and as lyable to cenſures, as the Barque is to foul weather. *Herbert.*

In the greeneſt graſſe is the greateſt Serpent: in the cleareſt water the uglieſt toad: in the moſt curious ſepulchre are incloſed rotten bones: the Eſtrich carries fair feathers, but ranck fleſh.

2 Tim. 3. 8. As *Jannes* and *Jambres* withſtood *Moſes*, ſo do theſe alſo reſiſt the Truth; men of corrupt minds, reprobate concerning the faith.

2. Com-

2. Compariſon of unlike things: as,

Brutus put his ſons to death, for conſpiracy of Treaſon: *Manlius* puniſhed his ſon for his vertue.

Matth. 6. 26. Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better then they!

3. From the leſſe to the greater: as,

Heb. 9. 13, 14. For if the blood of buls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifie to the purifying of the fleſh: how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?

The like examples are in Matth. 10. 25. 6. 30.

4. From the greater to the leſſe: as,

2 Pet. 2. 4. If God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into chains of darkneſſe, to be reſerved unto judgment, *&c.* much leſſe will he ſpare the wicked, who walk after the fleſh in the luſts of uncleanneſſe.

1 Pet. 4. 18. If the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

SIMILITUDO, a Similitude: It is a form of ſpeech whereby the Orator or ſpeaker compares one thing with the other by a ſimilitude fit to his purpoſe. This Exornation yields both profit and pleaſure, profit by its perſpicuity,

ty, and pleasure by its proportion.

A *Similitude* is a *Metaphor* dilated, or enlarged, and a *Metaphor* a *Similitude* contracted.

English Examples of a Similitude.

As it makes no matter whether you lay a sick man in a bedsted made of plain wood, or in a bedsted guilded and garnished with gold; for whithersoever you remove him, he carries his disease with him: even so is it all one, whether the minde which is sick with insatiable avarice, be placed in riches or in poverty; for while the disease hangs still upon it, it finds no rest.

This comfort in danger was but like the honey that *Samson* found in the Lyons jaws, or like lightning in a foggy night.

Scriptural Examples.

Note that similitudes are rather to make dark things plain, then to prove any doubtful thing; similitudes are not argumentative; as appears by the parable of the unjust Steward, in Luk. 16. 6, 7, *&c.*

Prov. 26. 1. As snow in summer, and as rain in harvest; so honour is not seemly for a fool.

Vers. 14. As the door turneth upon his hinges, so doth the slothful upon his bed.

Prov. 28. 15. As a roaring lyon, and a ranging bear; so is a wicked ruler over the poor people.

DIS-

DISSIMILITUDO, Diſſimilitude. *Diſſimilitude* is a form of ſpeech, whereby divers things are compared in a diverſe quality.

An Example of Chryſoſtom.

If we have any diſeaſe in our body, we uſe exerciſe, and all other means, that we may hence forward be delivered and free from it; but being ſick in ſoul, we diſſemble and make delay: we leave the fountain uncured, and count neceſſary things ſuperfluous.

Scriptural Examples.

Luke 9. 58. The foxes have holes, and the fowls of the air have neſts, but the Son of man hath not where to lay his head.

Jer. 8. 7. The Stork in the air knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming; but my people know not the judgment of the Lord, *&c.*

The like in Iſai. 1. 3, *&c.*

HOMOEOPTOTON, ὁμοιόπτωτον, *ſimiliter cadens, ſimiles caſus habens*, falling out alike, or having caſes alike: derived from πίπτω, [*ptoo*] *cado*, to fall out or happen, and ὁμοίως, [*homoioos*] *ſimiliter*, alike.

It

It is a Rhetorical Exornation whereby in the Latine tongue divers clauſes end with like caſes: But in reſpect of the Engliſh, which is not varied by Caſes, it may be called, ſetting of divers Nounes in one ſentence which end alike, with the ſame letter or ſyllable.

A Latin Example of Homœoptoton.

Pomp. *Non enim illa ſunt ſola virtutes imperatoriæ, quæ vulgo exſtimantur, labor in negotiis, fortitudo in periculis, induſtria in agendo, celeritas in conficiendo, conſilium in providendo.*

Engliſh Examples.

In activity commendable, in a Commonwealth profitable, and in war terrible.

Let thy Countrey be ſerved, thy Governours obeyed, and thy Parents honored.

Art thou in poverty? ſeek not principality, but rather how to relieve thy neceſſity.

Fooliſh pitty undoes many a City.

A friend in need is a friend indeed.

Scriptural Examples of Homœoptoton.

Prov. 16. 12. It is an abomination to Kings to commit wickedneſſe: for the throne is eſtabliſhed by righteouſneſſe.

Prov. 16. 32. He that is ſlow to anger is better then the mighty: and he that ruleth his ſpirit, then he that taketh a City.

Iſa. 11. 5. And righteouſneſſe ſhall be the girdle of his loyns, and faithfulneſſe the girdle of his reins.

HOMOEO-

See Epistrophe.

HOMOEOTELEUTON, ὁμοιοτέλευτον, [homoioteleuton,] *similem finem habens, aut similiter desinens*, ending alike: derived from τέλευτον, [teleuton] *ultimum*, the last, and ὁμοίως, [homoios] *similiter*, alike.

A figure when divers parts or members of a sentence end alike: this Exornation for the most part shuts up the clauses of the sentence either with a Verb or an Adverb.

Latin Examples.

Quàm celeriter Pompeio duce belli impetus navigavit? qui Siciliam adiit, Africam exploravit, inde Sardiniam cum classe venit.

Cicer. pro. Pomp. *Ut ejus voluntatibus non solùm cives assenserint, socii obtemperârint, hostes obedierint, sed etiam venti tempestatesq; obsecundârint.*

English Examples.

He is looked upon as an eloquent man, who can invent wittily, remember perfectly, dispose orderly, figure diversly, pronounce aptly, confirm strongly, and conclude directly.

No marvel though wisedome complains that she is either wilfully despised, or carelesly neglected, either openly scorned, or secretly abhorred.

Scriptural Examples of Homœoteleuton.

Isa. 13. 16, 20, 21. Their children also shall be dashed to pieces before their eyes, their hou-

ses,

ſes ſhall be ſpoiled, and their wives raviſhed.

Neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their folds there, but wild beaſts of the deſert ſhall lie down there, *&c.*

Iſa. 40. 2. Cry unto her that her warfare is accompliſhed, that her iniquity is pardoned, *&c.*

COMPAR, even, equal, alike:

It is of Grecians called *Iſocolon* and *Pariſon.*

It is an even gait of ſentences anſwering each other in meaſures interchangeably.

A Rhetorical Exornation whereby the parts of a ſentence doe conſiſt almoſt of the like number of ſyllables; or when the words of a ſentence match each other in rank, or the parts accord in a fit proportion; which is, when the former parts of a ſentence or oration are anſwered by the later, and that by proper words reſpecting the former.

Latine Examples.

Sic ergo in Pompejana: *Qui plura bella geſſit, quàm cæteri legerunt; plures provincias confecit quam alii concupiverunt.*

Ibid. *Extrema hyeme apparavit, ineunte vere ſuſcepit, media æſtate confecit.*

Idem pro Sylla: *Permitto aliquid iracundiæ tuæ, do adoleſcentiæ, cedo amicitiæ, tribuo parenti.*

Engliſh Examples.

He left the City garniſhed, that the ſame might be a monument of victory, of clemency, of continency; that men might ſee what he had conquered, what he ſpared, what he had left. *Cicero.*

If you compare the parts of the later clauſes with the former, you will find that they are fitly matched.

My years are not ſo many, but that one death may conclude them; nor my faults ſo many, but that one death may ſatisfie them.

Save his gray hairs from rebuke, and his aged minde from deſpair: where gray hairs, aged minde, rebuke and deſpair, anſwer each other.

It connects contraries, thus:

An innocent although he be accuſed, he may be acquitted; but the guilty, except he be accuſed, he cannot be condemned.

Scriptural Examples of Compare.

Amos 5.24. Let equity run down as waters, and righteouſneſſe as a mighty ſtream.

Iſa. 1.5. The Oxe knoweth his owner, and the Aſs his Maſters crib, *&c.*

Prov. 18.18. The lot cauſeth contentions to ceaſe; and parteth between the mighty.

Prov. 21.17. He that loveth pleaſure ſhall be a poor man: he that loveth wine and oyl, ſhall not be rich.

Verſ.

Verſ. 18. The wicked ſhall be a ranſome for the righteous; and the tranſgreſſor for the upright.

See the like in Prov. 15. 8. Prov. 19. 29, 20. 29. 8. 10. 3. 11. 4. 12. 21. 8, 10. 1. 12, *&c.* Iſa. 29. 1. Prov. 11. 9, 17, 19, 20.

PARABOLA, παραβολὴ, [*parabole*] a parable, or a ſimilitude of a thing: derived from παραβάλλω [*paraballo*] *confero, comparo, aſſimilo,* to confer, reſemble, or make compariſon.

A *Parable* is as it were a ſhadow that goes before the truth: and is by nature a compariſon of things that differ, made under ſome ſimilitude.

It is ſaid to be a ſimilitude, when by ſome compariſon we make known that which we would have to be underſtood.

So we ſay a man to be made of iron, when we would be underſtood to ſpeak of a cruel hard-hearted and ſtrong man.

It is a comparing, ſignifying a ſimilitude, (or a comparative ſpeech) tending to the explanation and perſpicuity of the things under it: or it is a ſimilitudinary ſpeech, whereby one thing is uttered and another ſignified.

Theſe are Engliſh Parables, or Similitudes.

As a veſſel cannot be known, whether it be whole or broken, except it have liquor in it: ſo no man can be throughly known what he is, before he be in authority.

If we need look ſo far back for an example, we may ſee this truth veryfied in *Hazael*; compare

2 King. 8. 13. with ch. 13. v. 22.

Like as it is a ſhame for a man that would hit the white, to miſſe the whole But: even ſo it is a ſhame for him that thirſts after honor, to fail of honeſty. This is a ſaying of a Heathen Philoſopher.

A parable in the Goſpel ſignifies an Ænigmatical or Allegorical Compariſon, as alſo an Algory and *Ænigma*.

A parable muſt be expounded, and no further ſtrained then things agree with the principal intention, ſcope and drift of the Spirit of God in that Scripture: as Matth. 20. 1, 2, *&c.* where the ſcope is, God is not a debtor unto any man.

In Parables we muſt alwayes look more to the ſenſe and ſcope, then to the letter.

Note that in a Parable there are three things eſſentially conſiderable; *viz.*

1. *Cortex*, the rind or ſhell; that is the words and terms.

1. *Radix*, the root or the ſcope unto which the Parable tends.

3. *Medulla*, the marrow, that is, the myſtical ſenſe of the Parable, or the fruit which may be gathered from it.

Matth. 24. 32. As from the budding and ſprouting of trees, ye may know that Summer is nigh; ſo likewiſe ye when ye ſhall ſee the ſigns of the Son of man, know that his coming is near, even at the doors: ſo in Mark. 3. 23.

Matth. 13. 33. The kingdome of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

Here

Here the former part of the Parable is that which is brought into the similitude: whereof the literal sense is,

That a little leaven (being put together with the meal into one lump) hath that effect, that it pierces into and spreads over the whole lump.

The later part is that unto which the former is applyed, and by our Saviour signified in the first words: The kingdome of heaven.

The mystical sense thereof is,

That the Gospel hath that efficacy, that being preached in Palestina, it should presently be spread over the whole world, and make the Church far larger then it was; for leaven doth mystically signifie the Gospel; and the whole lump, the Church, which God hath from eternity decreed to call unto himself out of the world by the Gospel.

Isa. 5. 1. The Parable of the vineyard you have there; which in the 7. verse is explained thus,

The vineyard is the house of Israel; the pleasant plant is the men of Judah; by grapes judgment is understood; and by wilde grapes oppression.

Ezek. 17. 2. A great Eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the Cedar, he cropt off the top of his young twigs, and carryed it into a land of Traffique, *&c.* An Enigmatical Parable.

This obscure Parable the holy Ghost explains in the 12 ver. thus,

The great Eagle ſignifies the King of Babylon; by Lebanon is ſignified Jeruſalem: and by the higheſt branch of the Cedar and the top of his young twigs, the King and Princes of Jeruſalem; by a land of traffique and a City of Merchants, is ſignified Babylon.

See Luke 16. 19. Mat. 13. 3. 24. 44. Luke 8. 4. Mat. 22. 2, *&c.*

EXERGASIA. ἐξεργασία, *expolitio, repetitio*, a poliſhing or trimming; derived from ἐξεργάζομαι, [*exergazomai*] *repeto, effectum reddo*, to repeat, to poliſh a thing after it is finiſhed.

A figure when we abide ſtill in one place, and yet ſeem to ſpeak divers things, many times repeating one ſentence, but yet with other words, ſentences and exornations.

It differs (as *Melancthon* ſaith) from *Synonymia*, foraſmuch as that repeats a ſentence, or thing, only with changed words: but this with like words, like ſentences, and like things, having alſo many exornations to the garniſhing of it.

Thus to deſcribe a beautiful woman, may be ſaid,

She hath a winning countenance, a pleaſant eye, an amiable preſence, a cheerful aſpect.

She was the object of his thoughts, the entertainment of his diſcourſe, the contentment of his heart.

Your beauty (ſweet Lady) hath conquered my reaſon, ſubdued my will, maſtered my judgement.

Scri-

Scriptural Examples.

Psal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that proceeds not from feigned lips.

35. 1, 2. 3. Plead my cause (O Lord) with them that strive with me: fight against them that fight against me; Take hold of shield and buckler, and stand up for mine help; Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

More examples you have in Psalm 18. 2, 3. Jonas 2, 3, 4, 6. Zech. 6. 12, 13.

CHRONOGRAPHIA, χρονογραφία, *Temporum descriptio*, a description of times and seasons: derived from γράφω, [*grapho*] *scribo*, to write or describe; and χρόνος, [*chronos*] *tempus*, time or season.

Chronographie is a Rhetorical Exornation, whereby the Orator describes any time or season for delectations sake: as the morning, the evening, midnight, the dawning and break of the day, the Sun-rising, the Sun-setting, Spring, Summer, Autumn, Winter, *&c.*

When break of day had drawn the curtain of heaven.

When the morning had won the field of darkness. The morning.

When bright *Aurora* with her glittering beams, sweet and comfortable rayes, had re-assumed her dominion in the air.

When the Morns fair cheek had not yet loſt her tears.

When the bright beams of the Eaſt had driven away the dark ſhadow of the night, and the chearful birds had welcomed the firſt dawning light with their glad ſongs, and when black and ſable clowds were changed into golden glory.

The evening. When the ſtars begin to glory of the light which they borrowed from the Sun.

When the nights black-mantle over-ſpreads the sky.

When candles begin to inherit the Suns office.

When the night clad in black, mourns for the loſſe of day.

When the darkneſſe ariſeth in the Eaſt, and ſtars begin to appear; when labourers forſake the fields, birds betake themſelves to their nightboughs, and when the ſilence of all creatures is increaſed through the deſire of reſt.

Midnight. When all weary creatures take their ſweet ſlumber, when cares are ſlackned, and hearts forget their labours, *&c.*

The Spr. When the Sun viſits the face of the earth with the warming and enlivening influence of his beams; when fountains and ſtreams wax clear, paſtures green; when the flowers of the field, with the trees bloſſomes do preſent their beauty to the eyes of the beholder, *&c.*

Autumn. When trees are widowed of their leaves.

By the like obſervation of circumſtances are all other deſcriptions of time.

EUPHE-

EUPHEMISMUS, εὐφημισμὸς, *bona dictionis mutatio, seu favorabilis locutio*, a good change of a word, or a fair kind of speech: derived from εὖ, [*eu*] *bene*, well or pleasingly, and φημὶ, [*phemi*] *dico*, to speak; or from εὐφημέω, [*euphemeo*] *faveo linguâ, aut bona verba dico*, to favour in speech or to give pleasing words.

It is a fair kind of speech, or a modest way of expressing ones mind.

A figure whereby in Scripture you shall finde a fair name put on a foul vice, and a word of a good and bad signification interpreted to the better part; and it is also when things (which would offend a most modest and chast ear) are vailed with *Periphrasis*, or circumlocution.

Thus in Deut. 22. 9. To sanctifie is put for to defile. See *Antiphrasis.*

Thus incest and adultery is sometimes expresst by a modest term of uncovering the nakednesse; this you have in Lev. 18. 6, 20, 11, 17. Ezek. 22. 10.

Thus the vessel wherein nature eases it self, is for seemlinesse vailed with the *Periphrasis*, a vessel wherein is no pleasure, and this in Jer. 22. 28 & Hos. 8. 8.

Thus in Prov. 5. 20. *Solomon* most seemly observes the modesty of speech; where he saith, Let her breasts alwaies satisfie thee, why shouldest thou embrace the bosome of a stranger?

Thus urine is vailed with a Circumlocution, water of the feet.

PAR-

PARRHESIA, παῤῥησία, *Licentia, loquendi libertas & audacia*, liberty or boldneſſe of ſpeaking: derived from πᾶν, [*pan*] and ῥῆσις. [*theſis*] licenſe, or liberty.

A figure when we ſpeak freely and boldly concerning things diſpleaſing and obnoxious to envy, eſpecially when fear ſeemed to hinder it; or,

When in any caſe we ſhew our confidence for the preſent, our fearfulneſſe for the future, or our ability to confute a falſe accuſation; or, as other ſay,

It is either when we boldly acknowledge and defend a fault not proved againſt us, or when we venturouſly and confidently upbraid and rebuke others for their faults; In which form of ſpeech, it being to Superiors, ſuch an aſſwaging may elegantly be uſed; to wit,

May I with your leave, ſpeak freely what I think?

Or a modeſt inſinuation made by ſhewing the neceſſity of freedom of ſpeech in that behalf.

Vide quam non reformidem, quantâ poſſum voce contendam; tantum abeſt ut tuæ ſententiæ ſubſcribam, ut in publico hoc conſeſſu decedere non reformidem: Ecce, adeo non curo iram veſtram.

Engliſh Examples.

You may ſuppoſe me proud and inconſtant, but my ſincerity ſhall out-dare all their calumnies.

It

It is contrary to the known rules of Justice to condem any man (as you have) without hearing him first, whom you condemn.

Scriptural Examples of Parrhesia.

Job 32. 21, 22. Let me not I pray you, accept any mans person, neither let me give flattering titles unto man, for I know not to give flattering titles, in so doing, my Maker would soon take me away.

Elihu having in the 18, 19, & 20 verses made his apology or insinuation, do here declare his purpose of free speech, and adds his reason in vers. 22.

Gal. 1. 10. For doe I now perswade men, or God? or doe I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Psal. 46. 2, 3. Therefore will not we fear, though the earth be removed: and though the Mountains be carryed into the midst of the Sea; though the waters thereof roar and be troubled, *&c.*

HEBRAISM, or an imitation of the Hebrews in phrase or construction; It is when the construction proper to the Hebrew tongue is used in another language.

The Hebrews doe often in stead of an Epither, put the Substantive in the Genitive case; as,

Men of mercy, for, merciful men.

A land of desolation, for, a desolate land.

A man

A man of desires, for a man very desirable and lovely, in Dan. 9. 23.

The son of perdition (*i. e.*) one ordained unto condemnation: as John 17. 12.

2 Thes. 2, 3. The man of sin; there is a great emphasis in it; it is as much as if the Apostle had said, a very sinful man, a man made up of wickednesse, being as it were sin it self in the abstract.

This is an Hebraism very frequent in Scripture; hence in Isa. 53 3. Christ is called a man of sorrows, (*i. e.*) a man even compacted and compounded of all kinds and degrees of sorrows.

The Hebrews doe also often use the Imperative Mood for the Future Tense, to shew the certainty of a thing; as,

Amos 5, 6. Seek the Lord and live, (*i. e.*) ye shall certainly live.

So Deut. 32. 49, 50. The Lord bids *Moses* goe up to Mount Nebo and dye there; (*i. e.*) thou shalt certainly die there.

And contrarily they sometimes put the Future Tense for the Imperative Mood; as,

Exod. 20. Thou [shalt] not kill, steal, *&c.* for doe not kill, steal, *&c.*

Mal. 2. 7. The Priests lips shall preserve knowledge; for, let the Priests lips preserve knowledge.

When the Hebrews would expresse an excellent or glorious thing, they often joyn the name of God with it: as,

Gen. 23. 6. *Abraham* is called a Prince of God.

Exod.

Exod. 3. 1, 4, 7. Horeb is called the Mountain of God: that is, a moſt high and excellent Mountain.

Pſal. 46. 4. The City of God; (*i. e.*) a glorious City.

If, among the Hebrews is a note of ſwearing: as,

Heb. 3. 11. Therefore I ſware in wrath, if they ſhall enter into my reſt; (*i. e.*) they ſhall never enter into my reſt.

The like in 1 Sam. 14. 45.

APODIOXIS, ἀποδίωξις, *Rejectio, expulſio*, rejection or an expelling; derived from ἀποδιώκω, [*apodioco*] *Rejicio, expello*, to reject or expell.

A figure when any argument or objection is with indignation rejected as extreamly abſurd, impertinent, falſe and by no means to be admitted of.

A Latin Example.

Sed de Lucullo alio dicam loco, & ità dicam, ut neq; vera laus ei detracta orationeme â, neq; falſa affixa eſſe videatur.

Engliſh Examples.

Cicero for *Milo*: What ſhould *Milo* hate *Clodius*, the flower of his glory?

And would any wiſe man ever have ſo ſaid? were not ignorance the cauſe of this opinion, folly could not be the fruit.

Scripſit

Scriptural Examples of Apodioxis.

Matth. 16. 23. Thus Chriſt rejects *Peters* argument, touching his endeavour to avert Chriſt from his ſuffering; Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things of God.

Thus when *James* and *John* would have leave of Chriſt to command fire to come down from heaven upon the Samaritans that would not receive him, Chriſt rebukes them, and ſaid in Luk. 9. 55. Ye know not what manner of ſpirit ye are of, *&c.*

See Act. 8. 20. Mat. 4. 6, 7. Pſal. 50. 16.

APODIXIS, ἀπόδειξις, *Demonſtratio & evidens probatio*, Demonſtration or evident proof derived from ἀποδείκνυμι [*apodeiknumi*] *rationibus ſeu argumentis demonſtro, aut probo*, evidently to ſhew or prove.

A form of ſpeech by which the Orator or ſpeaker grounds his ſaying upon general experience: it differs from (the next figure) *Martyria* in this that in *Martyria*, the Speaker confirms what he ſaith by the Teſtimony of his own knowledge; in this he infers his reaſon and confirmation from known principles, which experience proves, and no man can deny.

Engliſh Examples.

Hereunto appertain many Proverbs, and common ſayings, which ariſe from general proof and experience: as, Truſt

Truſt not an horſes heel, nor a dogges tooth.

Fire and water have no mercy.

Scriptural Examples of Apodixis.

Gal. 6. 7. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

Job 8. 11. Can the ruſh grow up without mire? Can the flag grow without water?

Prov. 6. 27. Can a man take fire in his boſome, and his cloaths not be burnt? Can one goe upon hot coles, and his feet not be burnt?

MARTYRIA, μαρτυεία, *Teſtimonium, Teſtatio,* Teſtimony or evidence: derived from μάρτυς, [*martyr*] *teſtis,* a witneſſe.

A figure when the ſpeaker confirms ſomething by his own experience.

Thus the Phyſitian makes report of his own proof in diſeaſes and cures, and ſometimes records them to the great benefit of ſucceeding generations.

Thus the Captain which hath been in many battails, at many ſeiges, and hath had experience in many ſtratagems, teaches young ſouldiers, and confirms his advice by his own teſtimony founded upon often proof.

Scriptural Examples of Martyria.

Job 5. 3. I have ſeen the fooliſh taking root: but ſuddainly I curſed his habitation.

Pſal.

Psal. 37. 35. I have seen the wicked in great power, and spreading himself like a green bay-tree, yet he passed away, and lo he was not, yea, I sought him, but he could not be found.

Verse 25. I have been young and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

So 1 John 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witnesse, and shew unto you the eternal life which was with the Father, and w s manifested unto us) That which we have seen and heard, declare we unto you, *&c.*

EPIMONE, ἐπιμονή, *Commoratio, item perseverantia*, a tarrying long upon one matter; derived from ἐπιμένω, [*epimeno*] *maneo, (i. e.) expecto ob rem aliquam*, to stay or wait for something.

Epimone is a figure whereby the speaker dwels upon, and persists in a former conclusion, or the same cause much after one form of speech, but repeated in other words more plainly: By others it is said to be when the speaker knowing whereon the greatest weight of his cause or matter doth depend, makes often recourse thither, and repeats it many times by variation.

English

M

English Examples.

And ſhall ſo eminent a vertue be expelled, thruſt out, baniſhed, and caſt away from the City?

What didſt thou covet? what didſt thou wiſh? what didſt thou deſire?

Scriptural Examples.

Eccleſ. 1. 3. What profit hath a man of all his labour which he hath under the Sun?

What profit] to wit, towards the attaining of happineſſe; otherwiſe in all labours there is ſome profit towards the helping of our earthly eſtates, as Prov. 14. 23.

This is an elegant *Epimone* or dwelling upon the former concluſion, of the vanity of all things delivered in the former verſe, and here repeated in other words more plainly.

Gen. 18. 24, *&c.* Here you have a good example in *Abrahams* ſuit to God for the Sodomites, in theſe words; If there be fifty righteous within the city, wilt thou deſtroy, and not ſpare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to ſlay the righteous with the wicked, *&c.* And thus he perſeverantly continues his ſuit to the ſixth requeſt.

John 21. 15, *&c.* Thus Chriſt ſpeaks to *Simon Peter*, *Simon*, ſon of *Jonas* loveſt thou me more then theſe? feed my ſheep; which saying, he perſiſts in and repeats three times one preſently after another.

Matth. 12, 31, 32. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Spirit shall not be forgiven unto men: And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

The like examples you may find in Mar. 7. 21, 22, 23. Col. 2. 13, 14, 15. 1 Cor. 7. 36, 37.

HORISMOS, ὁρισμὸς, *Definitio*, Definition, or an expresse declaring what a thing or the nature thereof is; derived from ὁρίζω, [*horizo*] *definio*, to define, or make a plain description of a thing.

A figure whereby we declare what a thing is, or delineate the nature of it; and it is often used when we would shew a difference between two words: namely by defining both.

Latine Examples.

Est virtus placitis abstinuisse bonis.

Virtus est habitus rationi consentaneus.

Nolo te parcum appellare, cum sis avarus; nam qui parcus est, utitur eo quod satis est, tu contra propter avaritiam, quo plus habes, eo magis eges; gloria est illustris ac pervulgata multorum ac magnorum vel in suos cives, vel in patriam, vel in omne genus hominum, fama meritorum.

English

Engliſh Examples.

Godlineſſe is the exact care of a Chriſtian, to worſhip God in the ſpirit according to the dictates of his will, with all ſincerity.

He that ſubverts the Laws, and infringes the peoples liberties, is a Tyrant.

Fear is an apprehenſion of future harm.

In way of Gradation:

To refuſe good counſel is folly; to contemn it, wickedneſſe: to ſcorn it, madneſſe.

Beauty is nothing but a tranſitory charm, an illuſion of ſenſes, a ſlave of pleaſure: a flower which has but a moment of life; a dyal on which we never look, but whilſt the Sun ſhines on it: it is a dunghil covered with ſnow: a glaſs painted with falſe colours, *&c.*

This is not fortitude, but temerity; for fortitude is an heroick contempt of evil through due conſideration of the juſtneſſe of the cauſe, controverſie and call: but temerity is a fooliſh enterpriſe of perils without due conſideration of either.

Scriptural Examples of Horiſmos.

Job 28. 28. Behold, the fear of the Lord, that is wiſdom; and to depart from evil, is underſtanding.

Iſa. 58, 4, 4, 6, 7. Thus you have an hypocritical faſt elegantly defined, and diſtinguiſhed from ſuch a one as is acceptable with God.

See Luke 4. 18. Iſa. 61. 1. Gal. 5. 19. 20, 21, 22, *&c.* Prov. 27. 3, 4.

METABASIS, μεταβασις, *Tranſitio*, Tranſition, or a paſſing over from one thing to another: derived from μεταβαινω, [*metabaino*] *tranſeo*, to paſſe over from one thing to another.

A figure whereby the parts of an oration or ſpeech are knit together: and is,

When we are briefly put in mind of what hath been ſaid, and what remains further to be ſpoken.

This Exornation conduces to eloquence and attention; to the underſtanding and remembrance of the things handled in a ſpeech.

The firſt part of this figure hath reſpect unto the precedent; the later part makes way for, or prepares the Reader unto the following matter.

Latin and Engliſh Examples interwoven.

This figure is made eight ways: *viz.*

1. From the equal.

At hæc erant jucundiſſima, nec minus voluptatis attulerunt illa: In Engliſh,

But theſe things were moſt pleaſant and delectable, nor ſhall thoſe bring leſſe pleaſure.

The matters which you have already heard, were wonderful, and thoſe that you ſhall hear, are no leſſe marvellous.

2. From the unequal.

Sed hæc utcumq; ignoſcenda, illud quis ferat? audiſtis graviſſima, ſed audietis graviora: In Engliſh,

But

But these things howsoever to be forgiven, who can bear that? you have heard very grievous things, but ye shall hear more grievous.

I have declared unto you many of the commendable faculties of his mind, yet I will tell you of many more, and far more excellent.

3. From the like.

Hæc perfida designavit, cujus generis sunt & illa, quæ nuper Romæ patrasse dicitur: In English thus,

He hath evidently marked out these trayterous and disloyal acts; of which sort also are those which are reported to have been lately perpetrated at *Rome*.

I have hitherto made mention of his noble enterprises in *France*, and now will I rehearse his worthy acts done in *England*.

4. From the contrary.

Sed hæc juvenis peccavit, nunc Senis virtutes audietis: In English thus,

But this young man hath offended, now ye shall hear the vertues and properties of an old man.

As I have spoken of his sad adversity and misery, so will I now speak of his happy prosperity, which at length ensued, as the bright day doth the dark night.

5. From the differing.

De moribus habes, nunc de doctrinâ reliquum est ut dicamus: In English thus,

You have a relation touching manners, now it remains that we speak concerning doctrine.

6. As it were by anticipation or the prevention of an objection.

Jam ad reliqua properabimus, si prius illud unum adjecerimus: In English thus,

Now we will hasten unto that which is behind, if we shall first add in that one thing.

By Anticipation more clearly thus;

Peradventure you think me too long in the threatnings of the Law; I will now passe to the sweet promises of the Gospel.

7. By Reprehension.

Quid his immoror? ad id, quod est hujus causæ caput, festinet oratio: In English thus,

Why stay I upon these things? I shall hasten my speech unto that which is the principal point of the matter in question.

8. From Consequents, or from things relating to something precedent.

Habes quod in illum contulerim beneficiorum; nunc quam gratiam mihi retulerit audi: In English thus,

You have heard what kindnesses I conferr'd on him; now what return he made me of those favours, attend ye.

You have heard how he promised, and now I will tell you how he performed, *&c.*

Scriptural Examples of Transition.

1 Cor. 12, 31. And I will yet shew you a more excellent way.

The first part looks to the precedent, but the latter makes way for the subsequent matter: Which is as much as if *Paul* had said, You have heard of the gifts of prophesying and interpretation; of the gifts of miracles, of healing, of diversity of tongues, *&c.* which are indeed eminent

nent gifts, and such as I exhort you to desire and look out after. But the way of love (which this Transition makes way for, and which he comes to in the first verse of the next chapter) is a far more excellent way then all these.

It is the customé likewise of the same Apostle, that passing over from one matter to another, he gives a certain entrance, or a little beginning whereby he doth as it were prepare the Reader to the following matter: as,

1 Cor. 15. 1, 2. He admonishes the Corinthians to remember what they had learned: So 1 Cor. 11. 17. having briefly reprehended them, he passes over unto another matter.

PAREGBASIS, παρέκβασις, *Digressio*, Digression, excursion, or a going from a matter in hand to speak of another thing: derived from παρεκβαίνω, [*parecbaino*] *digredior*, to digress or goe from the purpose.

Digression is as it were a wandering from the purpose or intended matter.

It is the handling of some matter going out from order, but yet upon sufficient ground, and for the advantage and illustration of the cause or matter we have in hand.

Digression is a figure when something is addéd beside or beyond the purpose or intended matter, and goes out from the appointed discourse.

Note that digression ought in some respect to be agreeable, and pertinent to those matters which we have in hand, and not to be strange or remote from the purpose: and that by the abu-

ses of this Exornation, namely, by going forth abruptly, by tarrying too long abroad, and returning in unto the matter overthwartly, we shall in stead of adorning and garnishing our cause or speech, darken our main cause or principal matter, and deform the Oration.

This Exornation is frequent in Scripture: as,

Rom. 1. from 1. to 8. The Apostle *Paul* here digresses from his name, to the description of his calling in the first verse; then unto the definition of the Gospel in the 2. verse, by and by to the description of Christ in the 3. & 4. verses; then he again as it were slides unto his calling in the 5. verse; at length he prayes for grace and peace for the Romans, unto whom his Epistle is directed, and so he doth, as it were, finish his course or compasse: and these are occasioned by the words in the sentences or things spoken of.

Col 1. 3, 4. We give thanks to God [even the father of our Lord Jesus Christ, alwayes praying for you]: since we heard of your faith in Christ Jesus, and of your love toward all Saints.

Where you see the Digression noted, then you have the apt return into the matter: Since we heard of, *&c.*

Gen. 2. 8. to 15. verse. And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made: [for out of the ground made the Lord God to grow every tree pleasant to the sight, *&c.* the Digression here, begins at the 9. and ends with the 14 verse] then in the 15. verse you have the return unto

the

the matter in hand; in theſe words; Then the Lord God took the man and put him into the Garden of Eden, &c.

See 1 Cor. 1. 13. Epheſ. 3. 1. Gen. 38. the whole chapter.

PARECHESIS, παρήχησις, alluſio, alluſion, or a reſembling of one thing to another: derived from παρηχέω, [parecheo] ſono aſſimilis ſum, to reſemble, or allude unto.

Parecheſis is a figure when we bring in ſomething of anothers to another intent then his own: or:

When the alluſion of words is to be ſearched after in another language or ſpeech then in that wherein the Author wrote.

Latin Examples.

Quod Orator de cæcitate, de ignorantia dico: vultus perpetua nocte coopertus, non concipit nefas, ad quod ducibus oculis pervenitur; tua (quo Nero Seneca) in me merita, dum vita ſuppetit, æterna erunt.

De bonorum ſocietate dicere licet, quod Ovidius de Jovis ſui habitaculo lib. 1. Metam.

Hic locus eſt, quem, ſi verbis audacia detur,
Haud timeam magni dixiſſe palatia cœli.

Engliſh Examples.

I may ſay of flatterers, as *Tacitus* of Courtiers: They ſpeak more readily with the Princes fortune then himſelf.

We

We may ſay of Providence, as *Ovid* of the Sun, It ſees all things, and by it all things on earth are govern'd.

I may ſay of an ill conſcience, as *Socrates* of a wandering traveller, It is no wonder if it be out of temper, when it hath it's ſelf for its companion.

Scriptural Examples of Parechèſis.

Matth. 11. 17. We have piped unto you, and ye have not danced, *&c.*

John 10. 1. He that entreth not in by the door into the ſheepfold, but climbeth up another way, he is a thief and a robber.

1 Cor. 1. 23. But we preach Chriſt crucified; unto the Jews, even a ſtumbling block, and unto the Græcians fooliſhneſſe: but unto, *&c.*

See Gen. 48. 14; *&c.* John 1. 5.

GNOME, γνώμη, *Sententia*, a Sentence: derived from γνόω, [*gnoo*] *noſco*, to know.

A *Sentence* is ſome excellent profitable and remarkable ſaying: it is a pearle in a diſcourſe.

Gnome is a figure when we bring in a ſentence or ſuch a remarkable ſaying of anothers to the ſame purpoſe with the Author, he being not named.

Latine Examples.

Fit ex male agendo conſuetudo, deinde natura. Ita vivendum eſt cum hominibus, tanquam Deus videat;

videat; sic loquendum cum deo, tanquam homines audiant.

Civitatis anima sunt leges.

English Examples.

Where ever the Sun shines, is a wise mans countrey. Sentences.

The rich mans bounty is the poor mans Exchequer.

Error and Repentance are the companions of rashnesse.

The covetous man wants as well that which he hath, as that which he hath not.

Unlawful desires are punished after the effect of enjoying; but impossible desires are punished in the desire it self.

Scriptural Examples of Gnome.

Sentences are by *Solomon* in Prov. 1. 2. called words of wisdom and understanding.

Prov. 10. 19. In the multitude of words there wanteth not sin: but he that refraineth his lips, is wise.

Vers. 5. He that gathereth in Summer, is a wise son; but he that sleepeth in harvest, is a son that causeth shame.

See Eccles. 12. 11. and divers other places of the Scripture.

PAREGMENON, παρηγμένον, *derivatum, deductum*; a derivative, or derived from: this word is a particle of the preterpefect tense passive

ſive of the verb παράγω, [parago] deduco, derivo, to derive or take from.

A figure when words, whereof one is derived of another, are conjoyned.

Latin Examples.

Is demum miſer, cujus miſeriam nobilitas locupletavit.

Ingenioq; faves ingenioſe tuo.

Engliſh Examples.

Marvel not at that which is ſo little marvellous.

A diſcreet diſcretion.

Sometimes there is a double *Paregmenon* in one ſentence; as,

He wiſhed rather to die a preſent death, then to live in the miſery of life.

The humble ſoul is eſtabliſhed by humility.

Scriptural Examples of Paregmenon.

Dan. 2. 21. He giveth wiſdome unto the wiſe, &c.

Rom. 9. 32. For they ſtumbled at that ſtumbling ſtone.

1 Cor. 15. 47. The firſt man was of the earth, earthy, the ſecond is the Lord from heaven, heavenly.

Prov. 11. 15. He that hateth ſuretyſhip is ſure.

See 1 Cor. 1. 19. Prov. 11. 17, 25, &c.

MIMESIS, μίμησις, *imitatio*, Imitation; derived from μιμέομαι, [*mimeomai*] *imitor*, to imitate or resemble.

It is an *Imitation* or a using of the language of others, which is usual in the Scriptures; as,

In Psal. 2, 3. *David* uses the language, of rebellious rulers: Let us break their bands, and cast away their cords from us.

So in 1 Cor. 15. 32. *Paul* uses the words of Epicures, What advantages it me, if the dead rise not? let us eat and drink, for to morrow we shall die.

Thus the Prophet *Isaiah* speaks in the language of the profane rulers in Jerusalem who made a mock at Gods Word and threats; Isa. 28. 15. We have made a Covenant with death, and with hell are we at agreement, we have made lies our refuge, and under a falshood have we hid our selves.

The like in Micah 3. 11, *&c.*

MYCTERISMUS, μυκτερισμὸς, *Subsannatio, irrisio*, a disdainful gibe or scoffe; derived from μυκτηρίζω, [*mycterizo*] *subsanno, naso suspendo*, to mock or scoffe with bending of the brows, or with blowing the nose at one; or from ἀείρω; [*aeiro*] *erigo, suspendo*, to list up, or hang up, and μυκτὴρ, [*mycter*] *nasus*, the nose.

It is a privy kind of mock or scoff, yet not so privy but that it may well be perceived.

It is near to a *Sarcasm*, but that is more manifest, this more privy, that more easie; and this

this more hard: And ſometimes is a figure, when in ſhew of diſdainful contempt of a perſon or thing we fling up our noſe.

Thus when a certain man that was bald, had ſpightfully rayled againſt *Diogenes*, after a little pawſe *Diogenes* anſwered him thus: My friend, further I have done thee no harm, but this I muſt ſay to thee, I do much commend the haits that are fallen from thy head, for I ſuppoſe they were wiſe, in that they made haſte to leave the company of ſo fooliſh a skull.

To one that demanded of *Demonax* the Philoſopher, if Philoſophers did uſe to eat ſweet Cakes: *Demonax* made this anſwer, Doſt thou think (ſaith he) that Bees gather their hony for fools only?

Luke 16.14. Thus the Phariſees derided Chriſt; they did not ſimply contemn him, but they ſhewed their contempt of him by their geſtures.

ANAMNESIS, ἀναμνησις, *Recordatio*, Remembrance, or a calling to minde: derived from ἀναμιμνήσκομαι, [*anamnaomai*] *recordor*, to remember or call to minde.

Anamneſis is a figure whereby the ſpeaker calling to minde matters paſt, whether of ſorrow, joy, *&c.* doth make recital of them for his own advantage, or for the benefit of thoſe that hear him: as,

Pſal. 137. 1. By the Rivers, there we ſate down; yea, we wept when we remembred Sion, *&c.*

Luke 15.17. The Prodigal ſon, when he came to himſelf, ſaid, How many hired ſervants of my

my fathers house, have bread enough and to spare, and I perish with hunger? I will arise and go to my father, *&c.*

Gen. 32. 10. Thus *Jacob* in his return from *Laban*, in thankful remembrance of the goodnesse of God to him, breaks out; With my staffe I passed over this Jordan, and now I am become two bands, *&c.*

Psal. 77. 5, 6. saith *David*, I have considered the days of old, the years of ancient times; I call to remembrance my song in the night, *&c.*

See Prov. 5. 12, *&c.*

EXPEDITIO, expedition, or quick dispatch.

Expedition is a figure when many parts or reasons of an argument being enumerated and touched, all are destroyed, save that only upon which the speaker intends to conclude, stand to, and rest upon.

One of these courses must be taken; either you must distinctly observe and practise these rules, or deny that ever you received instructions, or alledge want of capacity in your self, or want of use of them in your life.

That they are not necessary, you cannot say; for what more necessary in your life, then to write well? That you are uncapable, is a slander, and a contradiction to your own conscience and my experience, that hath seen such fair essays of your endeavours: And to say you had never any directions, were to give your two eyes the lye, and to make me believe, that I did never

ver but dream your good. Therefore muſt your labour conſpire with my inventions, and ſo muſt you unavoidably become skilful.

Seeing that this land was mine, thou muſt needs ſhew that either thou didſt poſſeſſe it, being void, or made it thine by uſe, or purchaſe, or elſe that it came to thee by Inheritance: Thou couldſt not poſſeſſe it void when I was in poſſeſſion; alſo thou canſt not make it thine by uſe nor cuſtome. Thou haſt no deed to evidence thy purchaſe of it; I being alive it could not deſcend upon thee by Inheritance: it follows then that thou wouldſt put me from mine own land, before I be dead.

DIATYPOSIS, διατύπωσις, *Deſcriptio, Informatio*, Deſcription, information of a thing: derived from διατυπόω, [*diatypoo*] *deſcribo, informo*, to deſcribe, inform, *&c.*

A figure when a thing is ſo deſcribed by more words, that it may ſeem to be ſet, as it were, before our eyes; or,

When we have ſpoken of a thing in general, deſcend unto particulars.

Latin Examples.

Perſonabant omnia vocibus ebriorum, natabant pavimenta mero, madebant parietes, &c. vid. Ovid. in deſcript. peſtis, lib. Metam. 7. v. 5. 28. procellæ, lib 11. ver. 500. diluvii, lib. 1. v. 260. Virgil. in deſcrip. ſcuti Æneæ, lib. 8. Æneid. v. 620.

Engliſh

English Examples.

If you desire that I make you a picture or lively description of the nature of Desire, I will tell you; It is a strange countrey, whereunto the Prodigal child sailed when he forsook his fathers house to undertake a banishment: a countrey where corn is still in grasse; vines in the bud; trees perpetually in blossome, and birds always in the shell; you neither see corn, fruit, nor any thing fully shaped, all is there only in expectation: A countrey where the Inhabitants are never without feavers, one is no sooner gone, but another comes into its place: here time looks on you afar off, and never comes neer you, but shews you an inchanted looking-glasse, wherein you see a thousand false colours, which amuse you. Here at best you have nothing to dinner but smoke and expectation.

Scriptural Examples of Diatyposis.

Psal. 7. 13, 14. God judgeth the righteous; God is angry with the wicked every day; if he turn not, he will whet his sword: he hath bent his bow, he hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

2 Tim. 3, 1, 2, &c. This know also, that in the last days perillous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c.

So if speaking of war, the blood-shed, enemies, clamours depopulations, &c. which happen by it, are laid open.

See Revel. 21. 10. Revel. 1. 13. Isa. 1. 7, 8, &c.

This Exornation is of kin to Ætiologia.

PROECTHESIS, προέκθεσις, *expositio quæ præmittitur*; an exposition which is sent afore: derived from προεκτίθημι, [*proectithemi*] *priori loco expono*, to expound in the former place.

It is as it were a præ-exposition or a præposition of a speech, wherein that which comes into controversie, or debate, is presented unto the eye.

A figure usual in Scripture, when the speaker doth by his answer (containing a reason of what he, or some other hath said or done) defend himself or the other person, as unblameable in such speech or action.

Thus *Job* being accused and rebuked of his friends, of impatiency, sin, folly, &c.

Replyes thus:

Job 6. 2, &c. O that my grief were throughly weighed, and my calamities laid together in the ballance, for the arrows of the Almighty are within me, the poyson whereof drinketh up my spirit, &c. Doth the wild Asse bray when he hath grasse? or loweth the Oxe over his fodder?

In this form of speech our Saviour many times defends his doings against the accusation of his adversaries: as, for healing the man with the withered hand on the Sabbath day.

Mark

Mark 3. 4. And he ſaith unto them, Is it lawful to do good on the Sabbath dayes, or to do evill? to ſave life, or to kill? but they held their peace.

The like in Matth. 12. 11. What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better then a ſheep? Wherefore it is lawful to doe well on the Sabbath dayes.

In like manner in Luke 6. 1, 2, *&c.* Mark. 2. 23 He defends his Diſciples being accuſed for pulling the ears of corn on the Sabbath day, by alledging the example of *David* eating the Shew-bread in his great hunger. Secondly, By ſhewing his authority, as Lord of the Sabbath. And then by citing a ſaying of Hoſ. 6. 6. I will have mercy and not ſacrifice.

And in Matth. 9. 12, 13. He being accuſed for eating and drinking with publicans and ſinners, anſwers; They that are whole need not a Phyſitian, but they that are ſick; I came not to call the righteous, but ſinners to repentance.

DIALOGISMUS, διαλογισμὸς, *Sermocinatio*; a Dialogue or conference between two: derived from διαλογίζομαι, [*dialogizomai*] *ſermocino*, to diſpute or talk.

Dialogiſmus is a figure or form of ſpeech, whereby the ſpeaker feigns a perſon to ſpeak much or little, according to comelineſſe; much like unto *Proſopopœia*; differing only in this; When the perſon feigned ſpeaks all himſelf, then it is

Proſopopœia; but when the ſpeaker anſwers now and then to the queſtion, or objection, which the feigned perſon makes unto him, it is called *Dialogiſmus*. Or it is,

When as one diſcuſſing a thing by himſelf, as it were talking with another, doth move the queſtion, and make the anſwer: as,

Hoſ. 12. 7, 8, 9. Saith the Lord by the Prophet there concerning *Ephraim*; He is a Metchant, the ballances of deceit are in his hands; he loveth to oppreſſe:

Then follows the fiction of *Ephraims* ſpeech;

Yet, I am become rich, I have found me out ſubſtance: in all my labours they ſhall find none iniquity in me, that were ſin.

Then you have the Lords anſwer to this objection.

And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the ſolemn feaſt, *&c.*

Here note that care be taken that the ſpeech be ſuitable to the perſon feigned, and that it be no otherwiſe then in probability the ſame perſon would uſe: as, here in this example; *Ephraims* ſpeech ſavours of pride, arrogancy, and ſelf-juſtification, ſuitable to the condition this and other Scriptures prove him to be of; if this caution be not obſerved, this form of ſpeech will ſeem vain and abſurd.

EMPHASIS, ἔμφασις, *efficacia ſignificandi*, the vertue and efficacy of ſignifying ones mind: derived from ἐμφαίνω [*emphaino*] *repræſento*, to repreſent: Or

It

It is an earneſt, vehement, or expreſſe ſignification of ones mind.

Emphaſis is a figure whereby a tacite vertue and efficacy of ſignification is given unto words; Or

It is a form of ſpeech which ſignifieth that which it doth not expreſſe; the ſignification whereof is underſtood either by the manner of pronunciation, or by the nature of the words themſelves.

Engliſh Examples.

When the ſignification is to be underſtood by the pronunciation.

Dareſt thou preſume to praiſe him? (*i. e.*) Is ignorance fit to commend learning, or folly meet to praiſe wiſdom?

Wilt thou believe a Scot? whereby is ſignified, not ſimply a man born in Scotland, but any other diſſembler, after the nature and diſpoſition of that Nation.

Thy looks upon a ſudden are become diſmal, thy brow dull as Saturns iſſue, thy lips are hung with black, as if thy tongue were to pronounce ſome funeral.

He talked with ſuch vehemency of paſſion, as though his heart would climbe up into his mouth to take his tongues office.

I could wiſh you were ſecretary of my thoughts, or that there were a cryſtal caſement in my breaſt, through which you might eſpy the inward motions and palpitations of my heart, then you would certified of the ſincerity of my heart in this affirmation.

Scriptural Examples of Emphaſis.

Eccleſ. 10. 20. *Solomon* there uſes an excellent emphaſis, where he gives us warning that we ſhould not ſpeak or think evil of the King, no not in our bed-chamber: for ſaith he; A bird of the air ſhall carry the voyce, and that which hath wings ſhall tell the matter.

Job 17. 14. I have ſaid to corruption, Thou art my father: to the worm, Thou art my mother and my ſiſter.

Heb. 12. 24. To the blood of ſprinkling, that ſpeaketh better things then that of *Abel.*

Prov. 30. 8, 9. Give me neither poverty nor riches; feed me with food convenient for me: leſt I be full and deny thee, and ſay, Who is the Lord? or leſt I be poor, *&c.*

See Iſa. 2. 4. 5. Micah 4. 3. 1 King. 20. 11. Mat. 12. 35.

SYLLOGISMUS, συλλογισμὸς, *Ratiocinatio, collectio quæ ratiocinando fit*; reaſoning, a concluſion which is made by reaſoning together in argument; derived from συλλογίζομαι, [*ſyllogizomai*] *ratiocinatione colligo*, to conclude by reaſoning.

A Rhetorical ſyllogiſm is alſo by the Grecians called *Epichirema*, ἐπιχείρημα, *argumentum, quo aliquid probari, illuſtrari, & argui poteſt*: An argument whereby any thing may be proved, illuſtrated and reaſoned.

A Rhetorical *Syllogiſm* is a form of ſpeech, whereby the ſpeaker amplyfieth a matter by conjecture

jecture, that is, by expreſſing ſome ſigns or circumſtances of a matter; which circumſtances are of three ſorts, either going before it, annexed with, or following after it.

1. As to Circumſtances going before the matter.

1 Kings 17. 1. As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

Here by the great drought, *Eliſha* ſignifies the great famine and dearth which ſhould be brought by it.

Gen. 7. 4. Iſa. 4. 1. Mat. 10. 30. & 24. 20.

2. As to circumſtances annexed with the matter.

1 Sam. 17. 6, 7. The huge ſtature and great ſtrength of *Goliah* is ſignified by the weight of his brigandine and ſpears head, and by the monſtrous bigneſſe of his ſpear ſtaffe, compared to a weavers beam.

See Act 24. 26. Matth. 26. 75. 1 Kings 12. 10. Iſai. 2. 9. Luke 7. 44.

3. As to circumſtances following after the matter.

2 Sam. 18. 33. There *Davids* ſorrowful bewailing of his ſon *Abſoloms* death is deſcribed: whereby may be collected how dearly he loved his ſon, notwithſtanding his evill inclinations.

See Iſai. 49. 20, *&c.*

A Logical *Syllogiſm* is a perfect argument conſiſting of three parts, inferring a neceſſary concluſion; or whereby ſomething is neceſſarily proved.

The firſt part of a *Syllogiſm* is called, the Propoſition or Major, whereby the conſequent of

the queſtion, or the concluſion is at leaſt diſpoſed with the argument.

The ſecond, the Aſſumption or Minor; and this is affirmed from the propoſition.

The third, the concluſion, this embraceth the part of the queſtion and concludes it.

Examples of a Syllogiſm in Logick.

Major, 1. Every vertue is honorable;
Minor, 2. Patience is a vertue;
Concluſion, 3. Therefore patience is honourable.

Every juſt thing is profitable;
Every honeſt thing is juſt;
Every honeſt thing therefore is profitable.

Every rationable creature is ſenſible;
But every man is a rationable creature;
Therefore every man is ſenſible.

ENTHYMEMA, ἐνθύμημα, *animi conceptus*, conception of the mind; derived from ἐνθυμέομαι, [*enthymeomai*] *animo concipio*, to conceive in the mind.

An *Enthymem* is a form of ſpeech, which *Quintilian* interpreteth a Comment, for that it may well be called the whole action and ſentence of the mind; and it is, as *Cicero* ſaith, when the ſentence concluded conſiſteth of contraries.

When any part of the Syllogiſm is wanting, it is ſaid to be an *Enthymem*.

It is an imperfect or an unprofitable Syllogism, where one proposition is reserved in the mind, and not declared: or it is a Syllogism of one Proposition, in which one argument or proposition being laid down, the conclusion is inferred.

Enthymema est imperfectus Syllogismus; in quo nimirum Major vel Minor desideratur.

It is an imperfect Syllogism; that is to say, such a Syllogism, wherein the Major or Minor being wanting is looked for.

Latin Examples.

Pius fuit, fortis, sapiens. Deum quippe coluit, hostes contudit, fortunam utramq; moderatè tulit, imo superavit.

Quem alienum fidum invenies, si tuis hostis fueris?

English Enthymems.

Our Ancestors made war, not only that they might be free, but also that they might rule: but thou thinkest war may be left off, that we might be made bondslaves to serve.

If great wealth brings cares, and poverty misery, then the mean between these two extreams is a great blessing.

They which may doe me good, will not; and they which are willing, cannot; therefore my distresse remains.

If intemperance be hurtful, temperance is profitable: And if intemperance be not hurtful, neither is temperance profitable.

If fish bred in the salt water may want salting, then laws may need a Law to mend them.

DILEMMA, Δίλημμα, *Argumentum cornutum*, an horned argument, or a double argument: derived from δὶς, [*dis*] twice, or double, and λῆμμα, [*lemma*] *Assumptio*, the Assumption or Minor Propolition, but sometimes it signifies the Major Propolition also.

Dilemma is an argument which convinceth every way, and consists of two propositions, which both wayes conclude or convince ones adversary; wherein, whether of the two you grant, he will take hold of, or reprove you.

If he be a good man, why speak you ill of him? if he be naught, why doe you keep him company?

Why should I sharply reprove him? if he be a good man, a friendly admonition is better; but if he be an evill man, reproof is odious and contemptible with him.

If you deem me unworthy of an answer, it proceeds of contempt if your passion defers a reply; it argues a displeasure.

Either covetousnesse, or poverty exposed him to this act; not covetousnesse, for the course of his life declares him no covetous man; nor poverty, for he hath large possessions.

Scriptural Dilemma's.

1 Cor. 9. 17. For if I doe this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me.

John

John 18. 23. If I have ſpoken evill, bear witneſſe of the evill: but if well, why ſmiteſt thou me?
Mark 11. 30, 31, *&c.*

HYPOTHESIS, ὑπόθεσις, *ſuppoſitio*, a ſuppoſition or argument, derived from ὑποτίθημι, [*hypotithemai*] *ſuppono*, to ſuppoſe; or from ὑπὸ, [*hypo*] *ſub*, beneath or under, and θέσις, [*theſis*] *poſitio*, a poſition or ſentence propounded.

Hypotheſis is an argument or matter whereon one may diſpute; or it is a conditionall propoſition.

By Rhetoricians it is in its peculiar ſignification ſaid to be a *finite queſtion*

Of Queſtions there are two kinds;

The one is infinite or endleſſe.

The other finite or limited.

The infinite queſtion is by the Greeks called *Theſis*, which ſignifies alſo a general argument propoſed.

The *finite queſtion* they call *Hypotheſis*, which is as it were a conditional Propoſition.

Suppoſitions in Scripture are no Poſitions.

When the ſpeech is only *Hypothetical*, it concludes nothing; for a conditional propoſition doth not ſimply affirm; and therefore concluſions gathered from it, as if it were affirmative, will not hold: as,

Ezek. 18. 24. If a righteous man turn away from his righteouſneſſe, *&c.*

Hence would ſome conclude that a righteous man may finally fall from grace; but this is no other then a ſuppoſition, and ſo concludes not.

Matth.

Matth. 11. 21. If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſack-cloth and aſhes. It follows not that there was ſome inclination in Tyre and Sidon to repentance.

Luke 19. 46. If theſe ſhould hold their peace, the ſtones would immediately cry out. It will not hence follow that there was ſome inclination in the ſtones to ſpeak or cry out.

PARALOGISMUS, παραλογισμὸς, *falſa ratiocinatio*, falſe reaſoning or debating of a matter, or a deceitful concluſion; derived from παραλογίζομαι, [*paralogizomai*] *ſubdolâ ſupputatione fallo, vel falſâ argumentatione utens decipio*, to deceive by ſuppoſition full of deceits and wiles; or to defraud by falſe reaſoning.

A *Paralogiſm* is a ſophiſtical or deceitful concluſion: it is a manner of argument, which ſeems true when it is not.

Examples.

He that affirms *William* to be a living creature, ſaith true.

He that affirms *William* to be a Jack-daw, affirms him to be a living creature:

And therefore he that affirms *William* to be a Jack-daw ſaith true.

All ſin is evill.
Every Chriſtian doth ſin;
Therefore every Chriſtian is evill.

It may be answered that the assumption in this place doth not take the argument out of the proposition, but puts in another thing, and so it is no right frame of concluding, the assumption being not affirmed from the proposition.

Sometimes all the parts of the Syllogism are denyed; as,

No Pope is a Devill.
No man is a Devill:
Therefore no man is a Pope.

This may be answered, that it is not according to the Definition of a Negative Syllogism, which must have always one Affirmative.

PATHOPOEIA, παθοποιία, [*pathopoiia*] *affectus expressio*, expression of the affection of the mind; drived from πάθος, [*pathos*] which signifies every more vehement affection, or an exceeding stirring up of the affections of the mind; and ποιέω, [*poieo*] *qualitate afficior*, to be affected with the quality of such ardent affections.

Pathopœia is a form of speech whereby the Speaker moves the mind of his hearers to some vehemency of affection, as of love, hatred, gladness, sorrow, *&c.*

It is when the speaker himself (being inwardly moved with any of those deep and vehement affections) doth by evident demonstration, passionate pronunciation and suitable gestures make a lively expression thereof.

Scri-

Scriptural Examples.

Iſa. 49. 15. Can a woman forget her ſucking child? yea they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands, *&c.*

Jer. 31. 20. Is *Ephraim* my dear ſon? is he a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.

Jer. 9. 1, 2. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people!

Oh that I had in the wilderneſſe a lodging place, *&c.*

See Hoſ. 11. 7, 8. 1 Cor 4. 14, 15. 2 Cor. 2. 4. Jer. 23. 9, 10.

FINIS.

A Brief Explanation of the ſeveral Points uſed by the Learned in their writings, illuſtrated by particular and pertinent Examples upon each.

FOraſmuch as the Points or Notes uſed by the Learned in diſtinguiſhing writing (though not preciſely pertinent to Rhetorique) are not the leaſt part of Orthography, or of the right manner of writing: the ignorance whereof is frequently not only an obſtacle to the diſcerning of the elegancy in writing, but likewiſe to the perceiving of the writers ſcope, drift and ſenſe: It will therefore not be impertinent here to add a few lines in explanation thereof.

The points uſed by the learned in their writings are 7, *viz.*

1. A Comma.
2. A Semi-Colon.
3. A Colon.
4. A Period.
5. A note of Exclamation or Admiration.
6. A note of Interrogation.
7. Parentheſis.

Which are particularly and orderly illuſtrated and exemplified.

1 *Comma, Subdiſtinctio,* the point in the part of a ſentence without perfect ſenſe: A *Comma* or cutting ſhort is a ſhutting up of the ſenſe, the meaſure and order in ſyllables being not filled up, extending

extending from two unto seven syllables, or thereabouts: or as others define;

It is a note of convenient silence, or rather a place of pausing or taking breath, whereby the bound or limit of pronunciation or utterance (the sense remaining) is so respited, as that which follows ought forthwith to succeed;

It is a short pause, and thus noted ——— ,

A Latin Example of a Comma.

Ovid. *Utendum est ætate: cito pede præterit ætas,*
Nec bona tam sequitur, quam bona prima fuit.

English Examples.

By this point or note all the parts of a sentence are distinguished: as,

Embrace in your sweet consideration, I beseech you, the misery of my case, acknowledge your self to be the cause, and think it reason for you to redresse the effects.

Thus she said, thus she ended, with so fair a Majesty of unconquered vertue, that captivity might seem to have authority over tyrannie, *&c.*

Loves companions be unquiet longings, fond comforts, faint discomforts, hopes, jealousies, carefulnesse, *&c.*

2. *Semi-colon*, *Semi-media distinctio*, a pause somewhat longer then a *Comma*, and thus noted ——— ;

A Latin Example.

Cujus vita turpitudinis conſcientia vacat; ejus nomen ab invidioſa, quantùm in nobis eſt, malevolentiæ vindicetur.

An Engliſh Example.

Her witty perſwaſions had wiſe anſwers; her eloquence recompenſed with ſweetneſſe; her threatnings repelled with diſdain in *Pamela*, and patience in *Philoclea*, *&c.*

3. *Colon, Media diſtinctio*, a mean diſtinction between a *Comma* and a *Period*, is where there remains almoſt as much of the ſentence to come, as is then paſt:

Or, as others define it;

It is a part of a Sentence which finiſhes the ſenſe, ſhut up in meaſure and order of ſyllables, but being pull'd away from a period it defers the hearers expectation, as not perfecting the ſentence; and it goes forward from the twelfth to the eighteenth ſyllable, and ſometimes to the twenty fourth: It is a longer ſtay then the former, thus noted ——— ———:

A Latin Example of Colon.

Quemadmodum Horologii umbram progreſſam ſentimus, ut progredientem non cernimus: & fruticem aut herbam creviſſe apparet, crêſcere autem nulli videtur: ita & ingeniorum profectus, quoniam

 minutis

minutis constat auctibus, ex intervallo sentitur.

An English Examples

If I speak nothing, I choke my self, and am in no way of relief: if simply, neglected: if confusedly, not understood: if by the bending together all my inward powers, they bring forth any lively expressing of that they truly feel, that is a token, forsooth, the thoughts are at too much leisure, &c.

4. *Periodus plena ac perfecta distinctio*, a period, a perfect or full point, or distinction; this is to be put at the end of a complete sentence.

That period is the most excellent, which is performed with two Colons (and sometimes Commas) or four parts of a sentence, as that which suspends the mind, and satisfies the ears.

A Period is thus noted ———.

Herein beware that the Period be not shorter then the ear expects, nor longer then the strength and breath of the Speaker or Reader may bear, and that it finish its course in a handsome and full comprehension.

A Latin Example of a Period.

Est enim hæc non scripta, sed nata lex; quam non didicimus, acepimus, legimus; verum ex natura ipsa arripuimus, hausimus, expressimus: ad quam non docti, sed facti non instituti, sed imbuti sumus.

English

English Examples.

Lines cannot blush, so as modesty adorns a freedom in any pen, which would be taxed for immodesty being delivered by the tongue.

That every one may understand, I seek not to balk any thing by silence, or cloud any thing by words.

5. A note of *Exclamation* or *Admiration*, thus noted——— !

Latin Examples.

Ingens, atrox, horridum, facinus! quale nec Antiquitas vidit, nec credunt posteri: omnium denique flagitiorum compendium in ferrei hujus seculi faces reservatum!

O miseras hominum mentes! O pectora cæca! Qualibus in tenebris vitæ, &c!

An English Example.

O endless endeavours! O vain glorious ignorance!

6. A note of *Interrogation* marked thus---——— ?

Latin Examples.

Et qua tanta fuit Romam tibi causa videndi?
——— *Quid non mortalia pectora cogis*
Auri sacra fames?

How is my Sun, whose beams are shining bright,
Become the cause of my dark ugly night?
Or how do I captiv'd in this dark plight,
Bewail the case, and in the cause delight?

7. *Parenthesis*, which signifies interposition, is a sentence shut in with two Hal? Moons (which set aside) the former discourse notwithstanding remains intire and sound: it is thus marked ——()

Latin Examples.

Credo equidem (nec vana fides) genus esse deorum.
——*Princeps (quia bella timuntur*
Hostes) militibus urbes præmunit & armis.

An English Example.

Tell me ingenuously (if there be any ingenuity in you) whether, &c.

FINIS.

A Catalogue of some Books printed for, and sold by *George Eversden* at the *Maiden-head* in Saint *Pauls Church-yard.*

AN Exposition with practical Observations upon the IX first Chap. of the *Proverbs*, Grammatical, Rhetorical, Logical, and Theological; by *Francis Taylor*, *B. D.* Late Minister of *Canterbury*, in 4.

An Exposition on the whole Book of the *Canticles*, by *John Robotham* late Minister of *Dover*, in 4.

The Natural mans case Stated, or an exact map of the little world Man: In XVII *Sermons* by *Christopher Love* in 8.

The Doctrine of Mortification, with the hearers Duty, by *Christopher Love*, in 8.

A Treatise of Prayer and of divine Providence as relating to it, by *Edward Gee* Minister of the Gospel at *Eccleston* in *Lancashire* in 8. The 2. Edition corrected and amended.

A comment on the First and Second Chapters of *Ruth*, by *Thomas Fuller*, Minister of *Waltham Abby* in *Essex*, in 8.

Mr. *Culpepers* treatise of *Aurum potabile* being an universal remedy for all diseases, in 8

Sion and *Pernassus*, being divine *Epigrams* on several Texts of Scripture by *J. H.* Gent. in 8.

The Life and Death of Sir *Tho. More* sometime Lord Chancellour of *England.*

Enoch's walk; being the substance of sundry Sermons

Sermons digested into a *Treatise* by *William Bell M.A.* Pastour of the Church at *Higham* in *Lancashire*, 1660.

Usurpation defeated, and *David* restored, being an exact parallel between *David* and our most gracious Soveraign King *Charles* the II. In their dangerous dissettlement and wonderful Restauration, laid open in a Sermon on 2 *Sam.* 19. 14. by *Henry Newcome*.

A Sermon preached at the Collegiate Church at *Manchester*, on the Coronation day: by *Richard Herrick*, Warden of the said Colledge.

The *Sinners Hope*, as his privilege and duty in his worst condition, stated, cleared, and improved by *Henry Newcome M. A.* and one of the Ministers of the Gospel at *Manchester*.

Grace, the truth and growth and different degrees thereof, being the substance of 15 Sermons preached by *Christopher Love* late Minister of *Laurence Jury London*, to which is added a Funeral Sermon being the last Sermon he ever preached.

King *James* Apology for the Oath of Allegiance and Supremacy, against the two Breves of Pope *Paulus Quintus* and the Letter of *Cardinal Bellarmine* to *G. Blackwell* the Arch-Priest.